The Literary Man's Bible

00067293

W. L. Courtney

Digitized with financial assistance from the
Dr. Rani Karur
on 12 April, 2019

From.

R. B. G. V. Padgaonkar.

THE LITERARY MAN'S BIBLE

THE
LITERARY MAN'S BIBLE

A SELECTION OF PASSAGES FROM THE OLD TESTAMENT, HISTORIC, POETIC AND PHILOSOPHIC, ILLUSTRATING HEBREW LITERATURE

67293
oc

ARRANGED WITH INTRODUCTORY ESSAYS AND ANNOTATIONS

BY

W. L. COURTNEY, M.A., LL.D.

220.88
Cou

LONDON
CHAPMAN AND HALL, LTD.
1907

67293

RICHARD CLAY & SONS, LIMITED,
BREAD STREET HILL, E.C., AND
BUNGAY, SUFFOLK.

PREFACE

PROBABLY no one has ever completed a piece of work without the most profound misgivings as to its value. When a writer has been engaged for a long time in the details of a book, it is very difficult to put it away from himself and regard it objectively, as though he had had no hand in its production. In the present case certain criticisms are, of course, obvious. The general scheme may be objected to, or if that is considered praiseworth the method in which it is worked out may be held to be deserving of censure. Of course, there are serious and reverent students who dislike any process that seems to tamper with the text of Holy Scripture. To such, naturally, the present book will make no appeal.

With much hesitation I have used the title *The Literary Man's Bible*, because it more exactly explains than any other the purpose I have in view. There is an implied assumption in the title which I do not like. Doubtless it savours somewhat of arrogance to pretend an ability to select some passages rather than others as representative of a higher literary value. But what I should like the reader to understand is that throughout I concern myself with the Old Testament *purely as literature*, and that a treatment which would be unpardonable so long as the Bible is regarded as a religious manual may possibly be excused if the standpoint throughout is concerned with the character of Hebraic documents, emanating from a race which was admirably fitted to give us

very high examples of literary attainment. I confess that what I should like to do is to give back the Bible to thoughtful men, who, owing to a variety of circumstances, are not able to appreciate, or have ceased to appreciate, its unparalleled value. With great regret I have omitted the Apocrypha, mainly on grounds connected with the length which, if it were included, this volume would assume. With the New Testament also I am not at present concerned. I have used the Authorised Version throughout, because the Revised Version, doubtless more accurate, cannot hope to compete with the older and more familiar version, which was produced at a great flowering time of English letters.

The question of notes has been very troublesome. Something of the nature of explanation is clearly necessary. Yet it would have been absurd in a volume like this to enter largely into disquisitions more appropriate to works belonging to the higher criticism. There must inevitably be something arbitrary in the selection of passages requiring annotation; but a writer can only be guided in these matters by his own instinct and predilections, which very likely may not commend themselves to others. I have thought it better to keep the notes as short as possible; but I am quite aware that their very brevity may lead to obscurity. *Brevis esse laboro: Obscurus fio.* Perhaps some readers may find even lightness or flippancy in my comments, but I am not personally conscious of so unworthy an attitude.

From a similar desire to be terse and explicit, I have not quoted many authorities, but I think chapter and verse could be given for all my statements. The books I have mainly used are Cornill's *Introduction to the Canonical Books of the Old Testament*, translated by Mr. G. H. Box; Dr. Driver, —especially on the Book of Genesis and on the Book of the Prophet Jeremiah; Mr. H. A. Redpath on Ezekiel; Dr. Cheyne,—and here and there his latest volume,

Traditions and Beliefs of Ancient Israel; Professor Friedrich Delitzsch, especially *Babel and Bible*; Karl Marti's *The Religion of the Old Testament*, translated by the Rev. G. A. Bienemann; the volumes of *The Century Bible*, published by Messrs. T. C. and E. C. Jack, and *The Temple Bible*, published by Messrs. Dent. Hastings's *Dictionary* and the *Encyclopædia Biblica* afford invaluable help to every student; and Dr. Pusey's *Minor Prophets* have also here and there been referred to. But this book is not intended to appeal to accomplished biblical students, but rather to the man of literary tastes and sympathies, who desires to know some reasons why he should respect and admire the sacred Books of Israel.

W. L. C.

October, 1907.

CONTENTS

PAGE

PREFACE v

INTRODUCTORY ESSAYS—

§ 1. THE BIBLE AS LITERATURE 1

§ 2. THE COMPOSITE STRUCTURE OF THE BIBLE . 9

§ 3. THE ORIGINS OF HEBRAIC CULTURE IN BABYLON 15

§ 4. CHRONOLOGICAL TABLE 20

§ 5. ISAIAH OF JERUSALEM 22

§ 6. ISAIAH AND THE PROPHETIC RELIGION . . 28

§ 7. "WISDOM" LITERATURE AND THE HELLENIC SPIRIT 33

THE LITERARY MAN'S BIBLE—

PART I: HISTORICAL SECTION 45

PART II: (1) THE PROPHETS 225

(2) POETIC SECTION 291

(3) WISDOM LITERATURE 371

INDEX 411

MAPS

POSITION OF THE TWELVE TRIBES IN CANAAN . *To face p.* 141

SYRIA, ASSYRIA, BABYLONIA . . . . . „ 227

THE LITERARY MAN'S BIBLE

PART I

INTRODUCTORY ESSAYS

§ I. The Bible as Literature.

Naturally I have often asked myself in the course of preparing this work what was my precise object in attempting it. The book originated in a conversation as to the literary merits of the Bible. It was maintained that, whatever original literary merits the Bible may have possessed, they had been obscured by a long series of ecclesiastical comments, due to the fact that the Bible was mainly, if not exclusively, employed for "instruction in righteousness." To those, on the other hand, to whom the Bible had been familiar from childhood, the idea of regarding it as other than a manual for pious use seemed strange and a trifle irreverent. The question was whether a book that had come so close to our business and bosoms could possibly be relieved from its didactic implications, and regarded as a collection of texts illustrating the characteristic tendencies of Jewish writers and exhibiting certain high standards of literature. The answer to some of those who engaged in this conversation was frankly in the negative—because it is one of the melancholy effects of allowing any documents to be entirely manipulated by priests that all original features are obliterated in one dead level of uniform doctrinal applicability. The case stands as it does very largely with school-books based on the work of Greek and Roman writers. Everything is viewed and misprized as "lessons." The truth that Æschylus and Plato wrote for their generation in precisely

the same manner as Milton and Shakespeare wrote for theirs rarely dawns on the mind of a school-boy, and, if he be not interested in classical studies, remains absolutely inoperative through his life. Generally the Bible suffers because it is a "good Book," not to be touched by profane or irreverent fingers.

When so many people seem to imagine that the Bible has nothing to do with literature, it appeared to me to be not an unprofitable task to attempt to prove that the Bible contains literary elements of priceless merit. Only, however, under certain conditions could such a task be even attempted. The first thing is to modify the doctrine of verbal inspiration. The doctrine is either false or unnecessary. All the highest literature of the world is equally inspired, or, if you like, equally uninspired. If by inspiration we mean that the authors of certain books had the incomparable advantage of being told what to say by the Almighty, and if it be further added that only the books included in the sacred Canon are to be so regarded, the judgment, I fear, of experienced literary students will be one of profound scepticism, if not of absolute denial. The books of the Bible are exactly like other books, *so far as Literature is concerned*, to be appraised by identical standards. It seems a much more reasonable proposition to assert that all the great thoughts of all the great thinkers in all ages, which have fed the minds of humanity and built up the edifice of their hopes, visions, dreams and faiths, have a supreme and incalculable quality of their own, which, indeed, may be called inspiration, because beyond the capacity of ordinary men. To me, I confess, Isaiah is as inspired as Shakespeare, but not more so. Plato is as inspired as Job, though perhaps a little more so. One thing, at all events, is indisputable—that if you mark off certain writings in a class by themselves as inspired, they may be endowed with a kind of sanctity of their own, but they will always be imperfectly understood, and rarely receive their due appreciation. They are locked up, but not read, or else they are read in mechanical, conventional fashion, as not having much to do with the busy life of the world.

Alone on their pinnacle they are, it may be, worshipped from afar, but never lovingly handled by men immersed in business and working in the heat of the day. To study the Bible as literature we must, I think, get rid of the misleading connotations of inspiration, and frankly subject it to scholarly and enlightened criticism.

Directly this embargo is removed the whole aspect of affairs is changed, nor will the result be so dreadful as some simple religious minds suppose. In the long run we shall admire with a better grace, because we have obtained reasons for our admiration which appeal to our intelligence. The process, no doubt, will be a long one, and will occasionally be not a little disconcerting. We shall find, for instance, that the two Books of Chronicles constitute "a literary forgery,"[1] and if we are honest men we must not hesitate to call them so. We shall find that the Book of Esther is an almost shocking example of Jewish intolerance and spite. We shall discover that the Jews derived their ideas of cosmogony mainly from Babylonia, and that the laws of Moses were largely indebted to the code of Hammurabi. We shall become aware that a great deal was put under the names of David and Isaiah which neither of these two eminent men could possibly have written, and that, indeed, all the early documents of the Hebrews were subjected to a series of revisions which in many cases conceal and distort their original meaning. We shall also find grave reason to doubt the precise time and the precise manner in which the Canon of scriptures was framed. There was something absolutely arbitrary in the principles according to which some books were included and others excluded from the sacred Canon, and it is possible, though not certain, that we may have to come down as late as to the ninth century A.D. for the final arrangement of the Canon itself. Many other conclusions may have to be formed on which I need not at present enlarge. The only point I wish to urge here is that if the Bible is to be regarded as literature we must be no more afraid of the results of textual criticism than we should be in accepting the work of scholars on the

[1] The phrase belongs to Cornill.

MSS. of Sophocles and Lucretius. "The higher criticism" has not always enjoyed a very good reputation in England, and we must certainly take our authorities for what they may be worth. The work of Dr. Cheyne, for instance, is much more daring and perhaps less acceptable than that of Dr. Driver, and there are immense differences between German critics of the advanced type and their more cautious brethren. Still, textual criticism has advanced by leaps and bounds, and certain conclusions are now accepted by all thinkers except those who, through diffidence or obstinacy, are still shut up in the narrow ecclesiastical prison.

Roughly speaking, the Hebrew documents in our Bible went through three or four revisions and redactions among the Jews themselves. Taken as a whole the Bible, as we have it, is largely the manufacture of priestly writers during and after the Babylonian exile. But of course there are earlier elements, some of a high antiquity. The elements are generally discriminated in the following fashion. We have Jahvist writings; and the work of the Jahvist (so called because of the use of the word Jahveh, the Israelitish God) is usually designated as J. Then there are Elohistic elements, so called from the use of the word El and Elohim, to represent the God of Israel, and it seems that the Elohistic elements came from the Northern kingdom, while the Jahvistic emanated from Judah. J. and E. were united by another hand. Next comes the work of the Deuteronomist (D.), which we may date with accuracy in the time of Josiah, about the time when the Book of the Law was discovered by Hilkiah. Last came the priestly revision known as P., which may have begun with the return of Ezra and Nehemiah during the Persian period, when the Hebrews were released by Cyrus. The great characteristic of the priestly revision was the inculcation throughout of ceremonial and liturgical elements and the sacred authority of the Torah.[1]

The whole meaning of this priestly revision cannot be understood until we recognize its marvellous permanence. For by it the Hebraic spirit was shut up in a prison house

[1] See also next section (p. 10, et foll.).

from which it has never emerged. Not only is this the case, but the religious spirit of Christianity has itself, so far as it is dependent on the organization of the Jewish cultus, been bound in fetters which the most original and most aspiring spirits, such as Paul in earlier times and Luther in modern, have found it extremely difficult to endure. To understand this, however, we must first apprehend the historic fact that the Hebrews in the course of their career had four different phases of religion, or perhaps we should say four different religions. The origin of the race is to be found in Northern Arabia, whence there issued a series of movements mainly in the northward direction. It is not quite certain that the Jews were ever in Egypt at all, but it is certain that the Egyptian religion had exceedingly little influence upon them as compared with the Babylonian. But if the cradle of the Jewish race is to be found in Arabia, the earliest faith was clearly a nomad faith[1]—a nomad religion peculiar in this respect, that it believed in its God as not only a necessary part of faith but as a disposer and regulator of its social life. Jahveh was the tribal God, but it was a characteristic of Jahveh that he ordained social demeanour. Here we touch upon an essential characteristic of the Jew from the very outset, the intimate connection between ethics and religion. The nomad faith was simple enough. It did not attach value to sacrifices: it did not lay stress upon worship: it had nothing to do with altars made by hands, and it believed with profound conviction that its God ordained the relations between the members of the tribe. These nomads starting from Arabia, and having connections in Mesopotamia and possibly Egypt, enter the Land of Canaan. And now, instead of the nomad faith, we have a peasant religion by no means so pure as that with which the race was originally endowed. For the children of Jahveh come into contact with the Canaanite peoples and borrow alien elements from their surroundings. Jahveh is still their tribal God, but there are a number of rival deities—Chemosh and Milcom, Baal,

[1] The fierce little song of Lamech (Gen. iv. 23, 24) probably comes to us from this early period.

Melkarth and Ishtar (Astarte). The children of Israel begin to pay attention to local deities. They worship pillars and piles of stones. They abandon their simple faith for the beginnings of a definite cultus. They accept altars, sacrifices, even human sacrifices. Blood is a sort of propitiatory medium between the worshipper and his God. The ministrations of a priestly class become important. And now comes the third and most brilliant stage of the Hebrew religion, the religion of the Prophets. What was the message of Amos, of Hosea, of Isaiah? It was in one sense a return to the old nomad faith. In another sense it was the most idealistic religion that had hitherto been conceived. Observe that the Prophets will have nothing to do with the cultus. "I am weary of your sacrifices: bring me no more vain oblations. Your solemn festivals and your high days I cannot away with. Wash you. Make you clean. Learn to do good. Cease to do evil." Throughout stress is laid on the personal relation of the worshipper and his God, uninfluenced by the ceremonial observances of the priest. Jeremiah, in some ways, though not in all, the deepest of the Prophets, strikes with no uncertain hand the note of personal religion, anticipating some of the most beautiful and most pathetic of the Psalms.

Moreover, the notion of God is vastly enlarged. Jahveh is no longer the tribal God: he is the God of the whole earth, and all his supposed rivals are either devils or non-existent. Jahveh uses other nations to punish the Israelites for their lack of faith. One step more, and we get wholly out of the region of Jewish particularism into the free atmosphere of a world-wide faith. Is God only the God of the Jews? No, he is the God of the whole earth. The persistent and enfeebling notion that Israel was the Chosen People, that Israel not only belonged to Jahveh, but that Jahveh belonged to Israel, evaporates in the clear mind of the Prophets like a mist before the sunrise. And so we have here and there in the Bible some welcome indications of this exalted standpoint—in the Book of Ruth, where a Moabitess figures as the ancestress of the Royal Line

of David, and in the Book of Jonah, in which a narrow-minded and intolerant Jewish prophet discovers that God sends him to preach to the Ninevites. But it is rarely that a race can live at the height of its best thoughts. The air is too rarefied for the ordinary man to breathe. So the next stage in this eventful history is a priestly religion, engineered by men like Ezra, who believed that the Sabbath was a prime article of their faith, and that circumcision was the test of the genuine Hebrew. The Sabbath was either originally a new moon festival or borrowed from Babylon, and it had nothing whatsoever to do with the so-called Day of Rest, written into the earliest chapters of Genesis by the priestly revisers. Circumcision was nothing remarkable, for very likely it was the practice of the Arab tribes, and became important only when the Jews found themselves among uncircumcised nations. Jeremiah thought nothing of circumcision, just as Paul found himself obliged to minimize its value when the Gospel was preached to the Gentiles. But after the Babylonian exile men like Ezekiel and Ezra reintroduced the sacrificial cultus with all the appalling list of ceremonial observances which made the life of a pious Hebrew so distressingly onerous. Jerusalem became the only place in which men could worship, and a pious and also a ridiculous picture was drawn of God Himself studying, for his own edification, the Torah. Here was the opportunity for the ecclesiastical intelligence, which made masterly use of its opportunities. The worshipper found a series of obstacles between himself and his God—priests to expound the Law, priests to conduct his sacrifices, priests to ban and to bless, while into the Holy of Holies only the High Priest himself could enter. The message of the Prophets was forgotten: the Scribes and Pharisees held the people in fetters until Jesus of Nazareth, reviving in his own person the Prophets of his race, broke the yoke of Pharisaism and taught a better way.

"All these things are written for our instruction upon whom the ends of the world are come." It is no business of mine to enter upon any dogmatic conclusion. Yet one

dogma, if it be a dogma, is the clear and decisive result of the brief narrative which I have tried to sketch. I said just now that if we were patient with scholarly exegesis and textual criticism we should get back something to make us love and venerate the Scriptures with a more reasonable love and veneration than was possible to us before. It looks as if, in the divine economy of things, the Jews existed to teach us by one sovereign example the real meaning of religion. The two extraordinary features about the Jewish creed from beginning to end are, first its monotheism, and second its faith in the indissolubility of religion and conduct. The second point is vastly more important than the first. It might be maintained—it has been maintained—that the Jews derived their monotheism from others, but this intimate connection between what a man believes and what he does, this sacred alliance between religion and ethics, seems to have belonged to Israel from the earliest times. It existed in the nomad faith, it was illustrated with magnificent imagery and flashing eloquence by the Prophets. The Israelites forgot it in Canaan, until men like Hosea, Amos, Micah and Isaiah taught it to them again. They forgot it when the priests began their unfortunate supremacy. And they have to a large extent forgotten it ever since. Jesus tried to teach them, and they rejected him. Nevertheless, the precious truth remained enshrined in their old Scriptures, so that he who runs might read. The prophets began, and many pious and reverent minds continued, to instil the true and lasting elements of all real religion. What doth the Lord require of thee? To do justice and to love mercy, and to walk humbly with thy God. The essence of religion is the intimate personal relation between the individual and the God whom he recognizes—a bond so close and vital that sin becomes apostasy, an act of infidelity towards the author of his life and the inspirer of his thoughts.

§ II. The Composite Structure of the Bible. The Jahvist-Elohist Theory.

One of the most certain results of literary criticism is that the Bible is not an unity, but an exceedingly composite structure. There are different strata or layers of narrative, different elements coming each from its own source, which have been welded together by a series of redactions or editings. Ancient legends have been utilized and written over by later hands; a diorthosis (as it is technically called) has taken place: that is to say, the story or prophecy, or what not, has been accommodated to and regulated by the later tradition. If we ask on what grounds such an analysis is justified, the answer rests mainly on the following considerations. In the first place there is a difference in style, sometimes a difference even in the language (Hebrew, Aramaic, etc.) which is employed. In the second place there are numerous repetitions. For instance, Abraham twice pretends that Sarah is not his wife, but his sister, in Egypt and in the court of Abimelech of Gerar, and there are two somewhat contradictory versions of the Creation. These could scarcely come from the same hand. In the third place there are differences in point of view, for instance, whether Jerusalem and Judah or Samaria and the Northern kingdom be the main interest of the writer. And lastly—a consideration which includes a good many other points besides those already mentioned—we know that the faiths of Israel changed, or at least were developed, and that what was consistent with one phase was not necessarily consistent with another. The nomad faith took a different view of altars from that entertained by the peasant religion, when Israel was established in Canaan: and the value of Sacrifice was divergently estimated by the prophetic and the priestly religion.

There are four such strata, previously referred to, which may be tabulated thus:

The *Jahvistic* writer (who need not be one but many), usually called						J.
The *Elohistic*	,,	,,	,,	,,	,,	E.
The *Deuteronomic*	,,	,,	,,	,,	,,	D.
The *Priestly*	,,	,,	,,	,,	,,	P.

These are arranged for the most part in temporal order, for the first (J.) is supposed to date somewhere about 850 B.C., in the reign of Jehoshaphat. E. has for its reputed date 750 B.C., in the time of Jeroboam II. The Deuteronomist clearly starts from the reign of Josiah, 621 B.C., while the Priestly writer has a large range from 570 B.C. (the end of Ezekiel's activities) to about 440 B.C. (the arrival of Ezra in Jerusalem), and probably also to 250 B.C. The process of amalgamation was something of this sort. J. and E. were welded together by a redactor or editor (which produces what is called J.E.), perhaps by a Deuteronomist, perhaps by a Priestly writer. But after the date of Ezra it is tolerably clear that an extensive revision took place at the hands of P. which occupied the years between 440 and 400 B.C. It was not till some time after the Babylonian exile that the writings of the Old Testament began to assume their present arrangement. The Deuteronomist, who is active during Josiah's reform, is responsible for the Book of Deuteronomy. The Book of the Chronicles occupies a special position of its own, because it represents a deliberate attempt to rewrite the old memorials of the Kings. Probably it is due to the same authorship which produced the Books of Ezra and Nehemiah. Its style is quite distinct. It exhibits those half-musical, half-liturgical expressions which occur in the Book of Psalms. Indeed, it only knows David as a singer of psalms. The object of the Chronicler is always "to improve the occasion." He is consistently didactic. Thus he gives a reason why the pious Asa became diseased in his feet, why the pious Uzziah became afflicted with leprosy, and the pious Josiah was defeated by the heathen Necho. So, too, he seems anxious to show why sinners sometimes triumph; how it came to

pass, for instance, that Joash of Israel, who was a heretic, could capture Amaziah, described as a true believer, and above all, how that peculiarly wicked monarch Manasseh could not only have the longest reign of all the Kings descended from David, but actually die in peace. These are the conscious efforts of an obviously late writer, and some would even put the work of the Chronicler as late as 250 B.C., during the Greek period. The work of the Jahvist and the Elohist is to be seen principally in the Pentateuch, or rather the Hexateuch (that is to say, the five Books of Moses, together with the Book of Joshua). The Jahvist is so called because he most consistently uses the name Jahveh for the God of Israel, while the Elohist prefers El or Elohim. The one is translated Jehovah in our authorized version, the other appears as the Lord.

Let us put the matter dogmatically, for the sake of clearness. The Jahvist writer emanates from Judea, and represents the Judaic point of view. For instance, he makes Abraham dwell in Hebron, not in Beersheba. In the story of Joseph he makes Judah, and not Reuben, the spokesman of the brothers. Everywhere he magnifies Moses, and puts the North Israelitish figure of Aaron and the Ephraimite Joshua very much in the background. On the contrary, the Elohist narrative seems to have come from the Northern kingdom, and its author to have been an Ephraimite. The ancient holy places, such as Bethel, Shechem, and above all, Beersheba, are the central points of his narrative. Abraham is brought not to the Judean town of Hebron, but to Beersheba. Ephraim is the true heir of Joseph. Reuben is the tribal leader among the sons of Jacob, and Joseph is a royal figure, blest of heaven in his descendants in the Northern kingdom. But if we are to compare the two writers, there can be no question that J. is a good deal the more picturesque and literary. J. excels in delineating life and character and the painting of a scene. While E. makes God speak out of Heaven, J. makes God come down upon earth and move freely among his creatures, as in the second and third chapters of Genesis. Let any reader peruse, let us say, the

24th chapter of Genesis, in which is described the wooing of Rebekah by the intermediary of Abraham's steward. Here is a charming narrative full of Eastern colour and yet quite simple. There is no particular characterization, still less is there of psychological analysis. But for vivid descriptive power, and an eye for atmospheric effects, the recital is an admirable example of J.'s power. So, too, is the dialogue between Jahveh and the patriarch in reference to the destruction of Sodom and Gomorrah, and the interview between Joseph and his brethren. I have selected a number of passages from J. because he is above all the literary artist. E. is not much inferior, but he has not the same assured and delicate literary touch, and he is anxious to make out the best case for the Ephraimites and the Northern kingdom. The Priestly writer (P.) is quite stereotyped in expression, quite formal, and with a constant pre-occupation with the Torah and the ordinances of the Law. J.E. taken together are distinctly prophetical in character—and J. is especially anxious to explain the origins of things, such as the division of the sexes, the cause of evil, marriage, etc.—and therefore anticipate prophets like Amos and Micah and Isaiah. The characteristics of P. are partly theocratic, partly liturgical, and throughout represent the formal organization of Hebraism as a ceremonial religion. J. again is the main element in the Books of Samuel. The Deuteronomic writer appears to some extent in both Joshua and Judges, but most of all in the Books of Kings—though these books are, of course, based on the old traditions. To speak technically, we should say that the author of Samuel is Rj., *i.e.* a redactor working on J.: while the authors of Kings are Rd_1 and Rd_2, that is to say, redactors working on two different layers of Deuteronomic work.

The story of Joseph, as told from Gen. xxxvii. onwards, affords a significant and interesting example of the kind of process which I have attempted to indicate in preceding paragraphs. As it stands in our Bible, it is a compilation by some late writer of two accounts, written respectively by J. and E., passages being taken from J. and E. alter-

nately, and then—not always very successfully—harmonized. Let us take the version of J. first.[1] Joseph, plotted against by his brethren, is rescued by Judah, and then sold by his brethren to the Ishmaelites. The latter sell him to an Egyptian of position, whose name is not given (xxxix. 1, is the work of the redactor). After being made his head servant, Joseph is charged by his master's wife, and is, in consequence, thrown into prison (bearing the remarkable name of "The Round House"), the keeper of the prison making him overseer of the other prisoners. In the subsequent narrative the brethren only after special inquiry tell Joseph about their younger brother: nothing is said about the detention of Simeon as a hostage in Egypt. The brethren open their sacks and find the money in them at a lodging-house by the way: Judah offers to be a surety to his father for Benjamin's return: and Goschen is the place named for Jacob and his sons. Now let us turn to E.'s account. Joseph is rescued from the brethren by Reuben and thrown into a pit, from which he is drawn up by Midianites without his brothers' knowledge. He is sold to Potiphar, captain of the guard, who makes him attend on the prisoners confined in his house. Later, when the brethren are taxed with being spies, they volunteer the information about their younger brother. Simeon remains in Egypt as a hostage: the sacks are opened at the end of the journey home. Reuben offers to be surety for Benjamin's return, and there is no mention of Goschen. Such being the two versions, what does the redactor do? He finds in both versions that Joseph is connected in some way with a prison, but that he is only described as a prisoner by J., while E. makes him wait on the prisoners. Further J. speaks of the Keeper of the Round House as committing the other prisoners into Joseph's charge, while in E., his own master, the captain of the guard, appoints him to wait upon the prisoners in his charge. The redactor, therefore, brings the versions into

[1] I avail myself of the excellent analysis in Dr. Driver's *Genesis*, p. 332, 5th edition.

harmony by representing Potiphar as both Joseph's master and also captain of the guard.[1]

[1] I have marked chapters xxxix. and xl. of Genesis, which contain the account of Joseph in prison, with initials indicating the work respectively of the Jahvist, the Elohist and the Redactor or Editor.

§ III. The Origins of Hebraic Culture in Babylon.

It is not too much to say that modern excavations in Babylonia have revolutionized our conceptions of the early history of the Jews. The general supposition in the eighteenth century was that the Old Testament was the earliest available record of civilization in the East, and that the Hebrews represented the earliest civilized nationality. Since the discoveries of Dr. George Smith, Mr. de Morgan, Mr. Boscawen and others in Babylonia, those of Mr. Petrie and Dr. Budge in Egypt, and the subsequent deductions which have been drawn from them, no other conclusion is possible than that the Hebrews were quite a young race compared with the Babylonians and the Egyptians. Chronology carries back the beginnings of civilization to dates previous to 5000 B.C.: indeed, the estimated date of the foundation of the Temple of Bel at Nippur is put before 6000 B.C. Of these two great early civilizations, the Babylonian and the Egyptian, it is curious to observe that the former had far greater influence on the Hebrews than the latter. If we had only the stories in Genesis and Exodus to go by, we should naturally imagine that the Hebrews must have learnt a good deal during their residence in Egypt. But it is not so. There are not many evidences connecting the early Israelite faith with the Egyptian. To take only one instance. There are no Angels in the Egyptian theology, and the Angels and Messengers of Jahveh appear constantly in the Old Testament. Babylonia, however, exercised a steady, potent and enduring influence upon the Israelites, almost from the beginning to the end of their national history.

As early as about 2250 B.C. there existed, according to the results of archæological study, on the Euphrates and Tigris, a highly-developed culture in the Babylonian Lowland, a district about the size of Italy. Earlier than this date we

move only amongst mists. But we know vaguely that in this same Lowland there first existed a primeval race, neither Indo-germanic nor Semitic, which we call the Sumerians or the "Accadians." To them succeed the Semitic Babylonians, with whom history first concerns itself from 3800 B.C. onwards. In 2500 B.C. we have the reign of a King Hammurabi, the contemporary of Abraham, supposed to appear under the name Amraphel, King of Shinar, in that strange fourteenth chapter of Genesis, in which Abraham is depicted as a warrior fighting with powerful Kings from the East. Now Hammurabi was the author of a code of Laws, known by his name, and in this code we find enactments precisely similar to those embodied in the Laws of Moses.[1] When the Israelites were only a nomad race, Babylonia was a civilized country, with a definite organization of political and social life, with a civil code, with a peculiar writing which we find on the cuneiform inscriptions, with astronomical knowledge and a considerable artistic development. When we divide the Zodiac into twelve signs and call them the Bull, the Twins, the Ram, etc., when we divide the circle into 360°, the hour into 60 minutes and the minute into 60 seconds, we are doing what the Babylonians did about 5000 years ago.

Let us take a few definite instances of the Babylonian influence upon the Hebrews:

(i) The story of the exposure of Moses in the ark of bulrushes is the story of a King Sargani, one of the oldest of the Babylonian rulers yet known, belonging to the third or perhaps the fourth millennium B.C.

(ii) The Hebrew story of Creation in Genesis, chapter i., is derived from a Babylonian creation epic, written upon seven tablets and discovered in 1872 by G. Smith, in the library of Assurbanipal at Nineveh, the exploits of Marduk, the supreme God of Babylon, being transferred to the God of Israel.

[1] See Delitzsch *Babel and Bible*, English translation, 1903, pp. 34 and 186.

(iii) The story of Noah's flood is derived from the Babylonian deluge story, also written on tablets and found in the same library. In this case we know that the Babylons possessed a legend of a flood from a certain Berossus, a Babylonian priest who lived about 300 B.C. and compiled a work on Babylonian History. Babylonia was especially the land of floods, the alluvial lowlands along the course of all great rivers discharging into the sea being usually subject to cyclones, tornadoes and deluges. The Babylonian Noah, called Xisuthros or Ut-napishtim, receives a command from the God of the Ocean to build a ship of a specified size, and to carry in it his family and all living seed. He does what he is told, the doors of the ship are closed, and he tosses about upon the billows until at length the vessel strands upon a mountain called Nizir. Then follows the episode of the dove, and finally, when land has appeared again, Xisuthros offers upon the top of the mountain a sacrifice. The story was transplanted to Palestine, but unfortunately it was forgotten that the local conditions in Babylonia and in Canaan are quite different, so that the account given in Genesis is now declared to be scientifically impossible.

(iv) Similarly the story of Man's fall in the Garden of Eden is to be paralleled in Babylon. There is an old Babylonian cylinder seal, in which we find in the middle a tree with hanging fruit. On the right sits a man, on the left a woman, both stretching their hands out to the fruit, and behind the woman is a serpent. It may also be remarked that the site of Paradise, with its four rivers, of which the Tigris and the Euphrates are two, points decisively to Babylonia.

(v) More doubtfully, the weekly Sabbath came from the same source. The Babylonians appear to have had a Sabbath Day (Sabattu), on which no work was to be done, celebrated on the 7th, 14th, 21st and 28th days of a month.

(vi) The Lex talionis, that is to say, the ordinance, "An eye for an eye, a tooth for a tooth," existed in Babylonian law.

(vii) Even the very word which designates the Hebrew

God is by some authorities traced in Babylonian records. At all events, there are three small clay tablets in the British Museum which belong to the age of Hammurabi, and contain three names, Ja-a-ve-ilu, Ja-ve-ilu, Ja-u-um-ilu, which seem to mean "Jahveh is God." There is some doubt about this, however.

There are many other links of connection especially based on the legal and ethical code, but the evidences given are enough to show how close is the correspondence between Babylonian and Hebraic thought. No doubt is possible as to which came first, for the Assyrian civilization is much older than the Jewish. Hence the conclusion follows that the priestly writers, when they were editing their ancient records, found a large number of existing beliefs, myths and observances borrowed from their Eastern neighbours. When and how this influence was exerted is easy to explain. The Bible itself contains references to an early connection. Abraham came from Ur of the Chaldees (Genesis xi. 28). The ancestors of the Hebrews are said to have dwelt beyond the river, that is to say, the Euphrates, and "served other Gods" (Joshua xxiv. 2). When the El-Amarna tablets were discovered in the winter of 1887, between Thebes and Memphis, it was found that they contained letters of Babylonian and Mesopotamian Kings to the Pharaohs Amenophis III. and IV., and communications from Canaanite cities such as Tyre and Sidon to the Egyptian Court. There are also letters written from Jerusalem before the immigration of the Israelites into the Promised Land, which exist in the Berlin museums. Now the fact that the chiefs of Canaan avail themselves of the Babylonian language and write on clay tablets, somewhere between 2200 and 1400 B.C., proves the omnipotent influence of Babylonia, so that when the Twelve Tribes of Israel invaded Canaan they came to a land largely permeated with Babylonian culture. It is at least a significant fact that when the first Canaanite city, Jericho, was captured, a Babylonish mantle excited the greed of Achan (Joshua vii. 21). Probably Babylonish ideas were first naturalized among the Canaanites, and then transmitted from

them to the invading Israelites. In later times, of course, the connection between the two countries is obvious, for Judah was carried captive into Babylon by Nebuchadnezzar and the Jews deported in 586 B.C., and it was not till after Cyrus the Persian conquered Babylon, 538 B.C., that the Jews were restored to their native country.

It is easy, nevertheless, to exaggerate the range of this Babylonian influence. When we speak of derivation of ideas, we do not necessarily imply conscious imitation. Babylon may have originally worshipped only one God in the form of Marduk, the God of Light, but the Myths are full of a multitude of gods, and the great distinction between the early legends of the two countries is that while the Babylonians were in spirit monotheistic, but in fact polytheistic, the Hebraic legends were both in spirit and in fact monotheistic. An ethical monotheism has been generally recognized as the main characteristic of Hebraic culture. Yet, on the other hand, it must be remembered that the Children of Israel, as the Prophets complained, were constantly falling into idolatry. They borrowed the superstitions of the Canaanites, and later on were exposed to the many gods of Babylon.

No one, however, who reads the Creation story and the deluge story, first in the Babylonian tablets and then in the Book of Genesis, can doubt that the versions current among the Jews were inspired by a purer and loftier spirit. We cannot say as much for the ordinary conditions of social life. The position of woman was much higher in Babylon than it was among the Jews. Woman was admittedly inferior in Israel. Originally the property of her parents, she becomes later on the property of her husband, and she is incompetent to take part in the practice of religious worship. The story that she was taken out of the rib of Adam while he slept, is undoubtedly intended to illustrate woman's dependent and subordinate position.

§ IV. Chronological Table.

[1075. Birth of Samuel. 1025–1010. Reign of Saul. 1010–970. David. 970. Solomon.]

B.C.

850. Reign of Jehoshaphat. *Jahvist writings* (J.).
750. Reign of Jeroboam II. *Elohist work* (E.).
736. Death-year of Uzziah. Isaiah's consecration to prophetic work.
722. Destruction of Samaria.
701. Invasion of Judah by Sennacherib.
639. Josiah's accession.
626. Josiah's thirteenth year. Call of Jeremiah.
621–20. *Discovery of Deuteronomy and Josiah's reformation* (D.).
610–594. Pharaoh Necho, King of Egypt.
608. Josiah's death at Megiddo.
607. Destruction of Nineveh. Downfall of Assyria and commencement of New Babylonian Empire.
605. Defeat of Pharaoh Necho by Nebuchadnezzar at Carchemish.
604–3. First and second rolls of Jeremiah written by Baruch.

Babylonian Period.

597 (Jehoachim). First siege of Jerusalem. Some Hebrews taken to Babylon.
588–86. Second siege of Jerusalem. Capture of city by Chaldeans. Hebrews deported to Babylon.
592–72. Ezekiel.

Persian Period.

538. Capture of Babylon by Cyrus.
537. Return of exiles under Zerubbabel.
444. *Solemn promulgation of the priestly legislation* (P.).
444–32. Ezra and Nehemiah.

350 (?). Bulk of the Psalter of the period of the Second Temple written.

Greek Period.

275. Beginning of the LXX.
250–200. Close of the collection of the prophetic writings (Job, Koheleth).

Maccabean Period.

164. Daniel.
130. Book of Esther.

§ V. Isaiah of Jerusalem.

It is extraordinary how much of moral stature and individual interest historical figures gain when they are no longer regarded from conventional standpoints. To many of us the prophet Isaiah seems to belong to a past too legendary to recall—a dim, august personage clad in the mists of remote years. Or else we view him as a wholly exceptional character, divinely inspired to utter prophecies about the future Messiah. Or, once more, we hear his chapters read in churches—not too well read, unfortunately—as part of the lesson for the day, and sheer familiarity dulls our perception of the fact that we have in him one of the most magnificent of the poets of the ages. It is the price we pay for school-lessons that we not only lose all sense of proportion, but that we become actually insensible to values. And the real drawback of traditional points of view is that, after we have given our hero his conventional label, we are apt to lose all further interest in him as an active and vivid personality. But read the book of the prophet Isaiah with a fresh eye; read it in our splendid authorized version, written in English at a time when men had not forgotten the grand manner—the revised version is, alas! a much duller affair, though doubtless more accurate; supplement it with, let us say, the study by Dr. Whitehouse in *The Century Bible*, or the works of Dr. Cheyne and Dr. Driver; and the lineaments of the great hero of Jerusalem will stand out in proper perspective and clearer light. Here is a man who, alone, or almost alone, preserved an ideal of patriotism and faith when most of the politicians around him, such as Shebna the scribe, and the kings of his own land, such as Ahaz and Hezekiah, were for compromise and time-serving, opportunists of no very

high type, men who tried to preserve the future of their country and of themselves by balancing rival powers against one another, for all the world as if they had lived at the Yildiz Kiosk or were a Shereefian majesty in Morocco. And it all happened not so very long ago, as history counts time—in the eighth century before Christ, between 740 and 700. A century earlier, Lycurgus is supposed to have given laws to Sparta; a century later, Draco made his name famous, or infamous, by his institutions in Athens.

In this eighth century B.C. the problems confronting the kings of Judah and of Israel were sufficiently serious to tax political statesmanship to the utmost. We sometimes think that these Jewish kingdoms were, in some undefined manner, independent at all events, if not prosperous. For a short time, it is true, at the beginning of the eighth century, Jeroboam II. of Israel and Uzziah of Judah had a happy interval of tranquillity and aggrandisement. But that was due not so much to their own power as to the relative quiescence of surrounding empires. The actual position of Judah and Israel was an existence as a buffer state between two great military powers, Assyria and Egypt, just as Afghanistan, for instance, lies between the rival influences of Russia and Great Britain. For the most part the kings paid a large tribute to Assyria, in order to be allowed to live in peace, and then, when they got tired of this subservience, raised the standard of revolt, and hoped that Egypt would come to their aid. The situation was further complicated by keen occasional animosities between Samaria and Jerusalem. The Northern kingdom, for instance, under Pekah, did not hesitate to call on Syria to join in an attack on the Southern kingdom, at that time ruled by Ahaz, and the so-called Syro-Ephraimite war was the result, ended by the failure of the Northerners. Isaiah alludes to this when he tells Ahaz not to be afraid of the two "tails of smoking firebrands," already almost extinct—in other words, Rezin, King of Syria, and Pekah, King of Israel (Isaiah, vii. 4). But bigger events were now looming on the horizon. The great Assyrian Empire, under its warrior-ruler, Tiglath-Pileser III., had

recovered from a temporary depression, and begun to extend its borders. The first consequence was an invasion of the Northern provinces, the overthrow of Damascus, the death of Pekah, and the substitution for him of an obedient vassal, Hoshea. To this succeeded a further revolt, and a still more signal vengeance. Under Sargon, the Assyrians, after a horrible siege, captured Samaria, transported the inhabitants to the East, and finally ended the Northern kingdom. From this time, by the dispersion of the ten tribes, the so-called Israelites disappear from history.

But what, meanwhile, during this last agony of their brethren, were the rulers of the Southern kingdom content to be doing? Ahaz had perhaps inherited the policy of temporizing and intriguing from his predecessor; but it was doubtful whether under any circumstances, menaced as he had been by Pekah, in conjunction with the King of Syria, he would have been allowed by public opinion to bring any aid to Samaria. Hezekiah, his successor, at first carried on the same policy, alternately paying tribute to Assyria and coquetting with Egypt, despite the warnings of his prophet. Isaiah always steadily deprecated the Egyptian alliance, inventing a derisive name for the rulers of the twenty-fourth dynasty and the land they governed—"Rahab-sit-still" (the monster who never does anything). Then, almost suddenly, perhaps because he was inspirited by an embassy sent to him from Merodach-Baladan, and the rising empire of Babylon, Hezekiah throws off his tributary dependence on Assyria, combines as many of the Palestinian powers as he could induce to join him, and raises the standard of revolt. There follow the march of the new Assyrian monarch Sennacherib, his successive conquests in the north and west, and the invasion of Judah and the investment of Jerusalem. The siege of the sacred city is, of course, an historic one, graphically painted, as it has been, by Isaiah himself. We know how Rabshakeh came and harangued the beleaguered folk gathered on the walls, how he was implored to speak in the Syrian tongue, and how he refused to use any other language than the Jewish, in order that he might be understood by the

famished and hard-pressed inhabitants. We often hear that speech read, a speech full of menace and scorn, with its description of Assyria's invincible career and its utter contempt both for the national God of the Jews and for the broken reed on which Judah was often inclined to trust, Egypt, "Rahab-sit-still." We are also aware that the Assyrians failed to capture Jerusalem, partly because cholera and typhus (the pestilence described as "the angel of the Lord") broke out in their camp, and partly because Babylon was causing trouble on the confines of Assyria. There are records of all these events in the wonderful terra-cotta tablets brought over by Layard and other explorers from Nineveh, records which can be seen in the British Museum, and which confirm and illustrate the Jewish story. But what is not referred to, and yet can be indubitably gathered as perhaps the main cause of the Assyrian failure and the Jewish success, is the unique personality of the prophet Isaiah. Alone among the panic-stricken inhabitants of Jerusalem, there was a man whose heart never quailed. He was like Gordon in Khartoum; Dr. Whitehouse compares him also to Havelock in Lucknow. Think what the issues were. Outside the walls lay the unconquered, densely-serried ranks of the Assyrians. Inside were doubts, despair, the reproaches, perhaps, of Isaiah's enemy, Shebna the scribe, the vacillations of Hezekiah. No one could know in Jerusalem that Babylon was keeping her promise, or that the Assyrian camp was visited with a desolating pestilence. The fate of David's ancestral throne, of Jahveh's chosen city, seemed to hang in the balance, suspended by a single thread over a gaping chasm. Yet the prophet's soul is calm, untroubled, dauntless, secure. He bids, without an accent of fear or doubt, both King and people have faith in the God of their fathers, Immanuel, the Lord with us.

This is the sublimest point in Isaiah's career, the triumph of his religious and statesmanlike policy. The prophet had a reward which does not often happen to men of his vocation —his predictions were forthwith realized. But it was not, of course, the mere successes of his preaching, but its inner

character and quality which are most characteristic of the man. At a time when religion throughout both Northern and Southern kingdoms was largely local and tribal, he asked of his countrymen a wider conception of Divinity than any which could be associated with the sacredness of particular places. Like Amos of Samaria, he preached that Jahveh's sovereignty was universal, and that the great empire of Assyria itself was only an instrument, "the mace" of Jahveh's wrath when he wished to punish and discipline his people. Moreover, like all the true prophets and seers of history, he made this universal sovereignty rest on foundations of justice and righteousness, describing the duty of faith in this universal spirit as it had never been urged before by any of his predecessors. Indeed, there was a singular simplicity and purity about Isaiah's exhortations. He lifted up his voice against the pride and arrogance of wealth, the military ostentation of horses and chariots, the various forms of what he called "idolatry." In his age, as also in our own, men attempted to call up the spirits of the dead. Against this practice of necromancy Isaiah sternly set his face—one could find texts against our modern spiritualism in his chapters. For instance (viii. 19), "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? On behalf of the living should they seek unto the dead?" (Revised Version.) He does not seem, it is true, to have carried his vision beyond earth's confines, or even the times in which he lived, while his faith was essentially bound up with Jahveh's dwelling-place, Zion. Modern scholarship will not allow us to associate the Apocalyptic passages with the original Isaiah, for beginning with the fortieth chapter we get what is called the Second Isaiah, whose writings belong to the exile period, nearly 200 years afterwards, and, perhaps, a third Isaiah, from chapter lvi., with writings composed after the return from exile. With such matters as these, however, we have no present need to concern ourselves. The Isaiah who lived in the reign of Ahaz and Hezekiah, and who, as tradition states, was sawn

asunder in the reign of Manasseh, was at once a splendid patriot and a moralist of the highest type. He upheld the fortunes of his country in her darkest hour, and clothed his exhortations in language of immortal poetry. I think that he, as a writer, was always attracted by the phenomena of sound. Storm and hurricane, the fury of waves, the sound of many waters and battling winds, are always echoing through his verses. And the ideal he sought to put before his countrymen was an ideal of righteousness, simplicity of life, and faith in a God of universal sovereignty—a God for ever present among his people under the title Immanuel.

§ VI. Isaiah and the Prophetic Religion.

Considerable importance is to be attributed to Isaiah's *theology*, especially as it throws light upon that prophetic religion which stands in such clear contrast with the priestly religion. It will be remembered that the religious faith of Israel passed through three or four different phases. We have in the first place a faith, in many respects rude and simple, but emphasizing on the whole that union of morality and social duty with such theological dogmas as were then accepted, which is throughout the characteristic tenet of Hebraism. To that succeeds a faith practised when the twelve tribes settled in Canaan and here and there adopted some of the tenets which they found existing in the Promised Land. Then comes the religion of the Prophets, returning to the simple elements of the early nomad faith. And in the last place we have an ecclesiastical religion, commencing with the reforms of Josiah and the discovery of Deuteronomy, but carried out in detail after the return from the exile to Babylon. Now by the prophetic religion we mean mainly that which was inculcated by such Prophets as Amos, Hosea, Isaiah and Micah, and which occupied the eighth century, a hundred years before the reformation of Josiah. During the eighth century and earlier the religion of Israel was closely bound up with the worship of the High Places. Jahveh was worshipped as a kind of local Baal, the lord or owner of the sacred spot dedicated to him. There were various symbols of his sovereignty. The commonest was a stone pillar, sometimes a rude, unshaped block, called "Massebah." In the worship of these local sanctuaries the blood or oil of the sacrifice was smeared upon the stone,

and tribal feasts were held, such as may be found in Judges ix. 27, 1 Samuel ix. 12–25, and 1 Samuel xx. 6. Apart from the stone symbol there was also the sacred pole, called "Asherah," the sacred tree (whether terebinth or poplar), referred to over and over again in the history of Abraham, and sometimes the sacred spring. The reformation in Josiah's reign in 621 B.C., resulting in the Book of Deuteronomy, suppressed all these local sanctuaries, and made Jerusalem the only centre of worship. Inasmuch as the Book of Kings was written under the Deuteronomic influence, we find over and over again rebukes addressed to the Kings who tolerated High Places. But in the eighth century, when Amos, Hosea and Isaiah were living, no protest was made against the stone symbol, or the sacred pole, or the use of the ephod (the plated image of Jahveh), or the Teraphim (ancestral images). The prophets were not concerned with points like these, because tribal festivals and high places formed part of the normal religious life in the days of Samuel and David onward. Isaiah denounces, it is true, the necromancer, but not the soothsayer. What the prophet was especially anxious to destroy was *abnormal* religious practice, foreign usages, borrowed from the Philistines or from the East. The other portion of the prophetic protest was directed against the priests. Isaiah draws for us a terrible picture of a drunken priesthood, just as Hosea gives us a still more terrible recital of the murdering gangs of priests in Shechem or Gilead, who lay in wait for the pilgrims. No foreign cultus, no debased priesthood, but a return to the simplicity of nomad times and the worship of Jahveh—these were the chief notes of the prophetic utterance. And, throughout, morality, the morality of ordinary life, was proclaimed as the only real proof of a true religion.

When, however, the Northern kingdom and Judah were both threatened by the vast empires on either side of them, Assyria on the east, Egypt on the south-west, to say nothing of Syria, the notion of a tribal god was in peculiar danger. According to the usages of the time, if the tribe or the nation was overwhelmed by a foreign nation, its own god was over-

whelmed by the god belonging to the conquerors. If Israel and Judah were defeated by the armies of Sargon and Sennacherib, their god also was held to suffer a like conquest. How did the prophets meet this problem? Amos, whose activity was in the Northern kingdom, solved the difficulty by the assertion that Jahveh was more than local and national, that his sovereignty was an universal sovereignty. It was not only the fact that Jahveh had brought the Israelites out of Egypt, but he was also the Lord of the Universe, the Deity who made the great lights of Heaven, the God of the whole world. Inasmuch as Jahveh was a righteous ruler, he claimed from men that they too should be righteous, and a merely ceremonial worship that ignored the claims of morality was absolutely valueless. Hosea's contribution to this question was of a rather different type. Hosea lays stress on the unfaithfulness of Israel towards a God whose relation to them might be described either as that of a husband to a wife or of a father to a son. And the one constant note is the necessity for "lovingkindness," the duty which a man owes to God, and the duty which he equally owes to his neighbour. As contrasted with Amos, Hosea emphasized the divine love, while Amos laid stress upon the divine righteousness.

Isaiah, succeeding to these previous messages, carried them both to a higher plane. Jahveh is indeed an universal God. It is he who makes foreign despots instruments of his wrath. Assyria, for instance, is "the mace" of Jahveh's anger, and the same tone is heard in all the so-called "burdens" or oracles dealing with Moab, Damascus, Ethiopia and Philistia. Because the Universal God desired to have a reign of righteousness on earth he could punish those who deserted him, just as he could reward those who trusted in him. And, just like Hosea, Isaiah's burning words are full of the conception of divine outraged love, witness the lament over the faithful city of Sion, which had now become a harlot (Isaiah i. 21). Indeed, Isaiah carries out the ethical conception of the Godhead to a far greater extent than most of the prophets. God is the Holy One of Israel. God is a spiritual Being, the

great, absolute, invincible Spirit of the whole earth, in response to whose ordinances the various peoples of the earth conquer or fail. In similar fashion, because the prophet will have nothing to do with various intermediaries between Jahveh and his people, the duty of faith, of personal trust, is constantly insisted upon. And this faith in the divine Power and Presence is expressed in the name Immanuel, "God with us"—a perpetual watchword of Isaiah to his countrymen, even at the darkest moment of their fortunes. So gradually we get formed the lineaments of the highest, because most spiritual and most personal, religion to which the Jews attained. Apparently it was too rare and too pure a form of faith to endure, though it left itself not without witness in much later times, when Jesus of Nazareth revived the spiritual and moral fervour of the prophets. But the interval is filled with the formal, priestly religion, which built its fabric of ceremonial duty on the Law.

Of course, the religion of Isaiah had its limitations. It is not possible to assert that Isaiah's monotheism excluded a belief in lower deities. The deities of other nations had a kind of life of their own, yet they are described as purely secondary and shadowy beings, mere nothings, the work of men's hands. The great day of the Lord, the Day of Judgment, will finally get rid of these phantoms. So, too, the real Isaiah, as apart from the deutero-Isaiah and the trito-Isaiah, does not extend his vision beyond the confines of earth, or even the times in which he lived. The Day of the Lord, the rule in righteousness of David's son, the age of the Messiah, do not belong to the remote future, because Isaiah was especially anxious to bring some present help to his sorely distressed countrymen. Here is the great contrast between the prophet of Jerusalem and the Apocalyptic teaching which begins many years after him (certainly not earlier than the fourth century). Probably as late as 250 B.C., some time in what is called the Greek Period, there was a systematic revision of the prophetic writings on the basis of the dogmatic system of later Judaism, including the apocalyptic hopes and expectations, of which we find so

much illustration in the Book of Daniel. Isaiah's eschatology is not of this type. The year 701 B.C., when Sennacherib, invading Judah, retired without being able to effect the conquest of Jerusalem, is the immediate inspiration of Isaiah's highest hopes.

§ VII. "Wisdom" Literature and the Hellenic Spirit.

The books which constitute the Wisdom Literature of the Bible are Proverbs, the Book of Koheleth (Ecclesiastes), and the Book of Job. If we add books outside the established canon, we should have to include in this list the Wisdom of Jesus, the son of Sirach (or Ecclesiasticus), and the Wisdom of Solomon. If ever the Hebraic spirit got near to formal philosophy it was in these books, for here are old-world problems discussed, not so much in relation to a given creed as in reference to some of the fundamental conditions of human thought. Yet the first thing almost which strikes the reader is that they do not constitute a philosophy at all; or, if the word must be used, it is a philosophy quite alien from that range of metaphysics in which Hellenism set the example to European nations. For however much the problems discussed may be such eternal riddles as the meaning of human life, the reality of Providence, the justice of providential rule, the distribution of happiness and unhappiness, and incidentally the end of life, the treatment in each case is subordinated to a particular practical purpose, and made a vehicle for edification rather than enlightenment. Take "the end of life," for instance. This question is discussed by Plato, Aristotle and others who are imbued with the Hellenistic spirit, as something which has to be decided in terms of reason so as to become acceptable to reasonable creatures. In Hebraic literature the end is not argued about, but assumed. The idea of the end of life precedes and regulates all the inquiry, instead of coming as the last link in a chain of logical arguments. In the books of the Old Testament already referred to there is no definite and formal attempt to pursue knowledge for its own sake. The object

is quite different. It is rather to induce that frame of mind which shall recognize that the fear of the Lord is the beginning of wisdom. "Wisdom," in short, as the Hebrews understood it, is the end of all philosophy: wisdom, a practical concern, a way of living, an undeviating and unquestioning faith, a blind acceptance of the reality of God, in the teeth of many logical difficulties.

To any one accustomed to the dialogues of Plato or to the ethics of Aristotle, almost the first thing which strikes the reader of Job and of Ecclesiastes is the formlessness of the books. There is no feeling for form. The notion of a logical advance from point to point, in order to establish a conclusion based on the evidence thus acquired, does not seem to recommend itself to the Hebrew thinker. On the contrary, his arguments go backwards and forwards, involving a great deal of what we should term unnecessary repetition, and perhaps more frequently than not supplying a rhetorical answer to an intellectual difficulty. It was not the province of the Jew to enlarge the sphere of intellect, and to order life solely as the intellect might direct. It was rather his province to teach the absolute importance of conduct. From the very earliest times Jahveh, even by the nomad tribes of Arabia, was regarded as a God arranging the details of ordinary life, quite as much as the object of their creed. Some of the Greek thinkers recognize no difference between ethics and politics, the latter being merely the former "writ large" in the body of a State. The Jew recognized no real difference between intellectual and ethical discipline. The religion which dictated ceremonial observances was also the main inspirer of human virtue and the ultimate organizer of social conditions. Hence wisdom is not primarily intellectual wisdom, but practical wisdom. In the Book of Job the possibility of metaphysical knowledge for man is with the greatest emphasis totally denied. Let us look at the first nine chapters of Proverbs, and we shall find this specifically Hebrew wisdom characterized in detail. The fear of God is its beginning, the fear of God is its goal. It teaches not metaphysical knowledge, but a godly life. And hence, too,

in the eighth chapter of Proverbs wisdom is personified, as it were, as the first creation of God, helping the divine Author, co-operating with him in the work of creation.

There is an obvious contrast between the Book of Proverbs and the other two books which belong to this department. "Proverbs" represents Hebraic thought in its more sunny aspect. It does not go very deep, but it gives admirable, though somewhat superficial, advice in many of the concerns of life. Job and Ecclesiastes are built up on different lines. Job is infinitely the nobler work of the two, the product of more thoughtful and more serious brains. It is, indeed, the finest flower, the summit and crown of Hebraic thought. But the total result of Job and Ecclesiastes is much the same—unless, indeed, we suppose in the latter case, as some critics have supposed, that the writer veiled his scepticism under certain compromises with the existing creed. Let us take the Book of Koheleth first. Its object is obviously to obtain an interpretation of the world, and also rules for practical life, quite apart from tradition. Although the author finds that it is impossible for him to avoid the implications of tradition, he starts, at all events, from the basis of observation and experience. And what is the result of his observation and experience? It is saddening, pessimistic, despairing. Everywhere in Nature we find movement, but a movement which effects nothing. The rivers go on running into the sea, but the sea is not full. The rain comes down from the clouds, and is then sucked up again by the heat of the sun, and the process is eternally repeated. We cannot discover any end in all this. Phenomena recur, but there is no progress. The same thing holds true of the activity of man. He builds up, and the man who follows him destroys. He puts before himself the ideal of gratifying every desire, and he finds that the happiness for which he is searching is a will-o'-the-wisp. Desire itself perishes at the moment of fruition. Death comes at the last to cancel all hopes. Nor yet can a combination of men effect more than a single individual. The object of all states is to reward excellence, to encourage virtue, to establish prosperity. But merit is generally dis-

regarded—at all events, unrewarded. "Slow rises worth by poverty oppressed." There is no such thing in real life as the justice of which poets dreamed. We may even go further than this. We may say that Accident, Chance is the ruler of life. The royal thinker who was determined to trust to his observation and experience comes at the last to this lamentable conclusion, that the only hypothesis to explain the world is that it is the creation of Chance. Shall we say, then, with some religious thinkers, that however perplexing may be the issues of mundane existence, there is to be another world which is to set all difficulties right? That is not a solution which recommends itself to Koheleth. Indeed, he rejects it with some scorn. Why should man be held to be better than animals? Why should his spirit endure, when we know that the breath of the brutes ceases when death comes?

How are we to frame any rules of life based on such a dreary philosophy? Here comes the most astonishing part of the book, that aspect of it which illustrates almost better than anything else the tenacity with which the Hebrew clung to his original creed. First of all we get a purely Cyrenaic doctrine. A certain amount of pleasure is to be got out of life, however aimless it seems to be. It is pleasant to live in the sunlight. Some of our appetites can be gratified with ease and pleasure. Life must not be taken too seriously. However hopeless the outlook, let a man be content with each day as it comes, derive from it such good as it can offer, and at all events preserve a cheerful face. There is a touch here of Aristippus and Epicurus, and more than a passing resemblance to Omar Khayyam. But whereas men like these, having suggested pessimistic principles, desire to carry them out to their logical conclusion, the author of Ecclesiastes will not have a word said to impugn the reality of God. In his head might reign the Greek spirit: in his heart was the soul of a Jew. The philosophy of Kant exhibited very much the same phenomenon. According to the philosopher of Königsberg, pure reason could never prove the existence of God, any more than it could prove the immortality of the soul, or the existence of a world of metaphysical truth.

Nevertheless, the practical reason cannot do its proper work without these postulates. There must be a God, there must be immortality, there must be a real world: or else ethics become impossible. So, too, Koheleth, with his Epicurean philosophy, with his voice of despair, with his intellectual realization that Chance rules the world and not Reason, yet never dares to question the existence of God. Sometimes one detects a note in his thought which is almost repellent. His religion apparently does not help him to solve any of his troubles, but he is very keenly conscious that divine things may be a source of actual peril to a man. You are to walk carefully when you approach the House of God, say as little as you can when you are there, walk warily, be afraid. But that is not his best attitude. The better temper appears in his concluding verses, which, indeed, prove better than anything else the triumphant power and authority of the Jewish temperament based on a long and definite teaching. Whatever he dares to think about the world and about man, the author does not dare to utter any words of scepticism in reference to Divinity. God exists, and the fear of the Lord is the beginning of wisdom.

Now, apart from all the differences involved in style and manner of treatment, this is precisely the result of the Book of Job. The intellect rebels, but faith remains constant. We cannot see our way along the thorny paths, but we must believe where we cannot prove. If a Greek thinker had had the problems of the Book of Job to discuss, we feel at once how different would have been his treatment. He would have applied analysis to some of the conceptions, such as those of "virtue," "happiness," "sin," of which the book is full. He would have asked, if confronted with the question how it comes to pass that a good man may suffer calamity and an evil man may prosper, what we precisely meant by such words as prosperity and suffering? Do we mean merely the temporal loss of earthly happiness? Do we mean by prosperity only the possession of the good things of life? Or are we confusing in this matter the two different domains of spirit and flesh and the gratifications which belong to

each? Spiritual success may be quite possible, even in the midst of material failure. The problem, at all events, cannot be decided by merely external signs. We want to know a great deal more about the condition of the good man and the bad man respectively before we can settle the doubt as to which of the two is the happier. But analysis is not the strong point of the Book of Job. The Jewish thinker attacks his subject in quite a different way, with a dramatic and imaginative framework and profuse rhetorical eloquence. To some extent the writer is under the dominion of purely Jewish ideas; but also, because he is an entirely honest man, and through the mouth of Job constantly repeats that it is nothing but hypocrisy to distort obvious facts, he has written a book which is quite as much modern as it is ancient.

He approaches his theme dramatically. The picture is drawn for us of the wealthy head of a great family or tribe, a sort of Bedouin Prince honoured and respected by every one, a man of sincerity and benevolence. It is very easy for such a man to be good, is the sneer of Satan. Doth Job serve God for naught? Why, every day testimony is borne of the benefits which accrue to the man who is a "father to the poor," who "causes the widow's heart to sing for joy." How shall the value of this goodness be tested? Satan is allowed to take away all his possessions, to deprive him of his family, and finally even to afflict Job himself with a loathsome disease, in order to discover whether his virtue is part of himself or merely an outward covering, a thing of circumstance, due to ease and unchallenged prosperity. So the problem is put before us, the problem of a good man suddenly confronted with disaster, to whom his wife, with quick petulance, recommends the easy solution, "Curse God and die." Job's faith is not of this pattern. The two elements of his character which are constantly put before us are, first, his undeviating confidence in God; secondly, his determination to plead his cause before Him. "Though He slay me, yet will I trust in Him; but I will maintain mine own ways before Him." For Job is a straightforward man, and he will not play the hypocrite. He has done the best he can with him-

self in life, and extended the range of his benefits as far as possible. He is not going to under-rate his claims; he is not going to admit for one single moment that he has been a sinner. And here opens for us the real value of the Book of Job. We have called it both ancient and modern. It is modern because it deals with a problem which is just as alive for us as it ever was in the centuries before the Christian era. It is ancient because it is full of the persistent ideas and equally persistent prejudices of the Jewish mind. The earliest religious view is undoubtedly that if God is a just Judge, He will bring a man's fortunes into more or less correspondence with his goodness of character. If he is good, he will flourish; if he is evil, he will be cut down. The Psalms are full of this idea; and, indeed, the whole signification of the priestly revision of the historical books proceeds on the assumption that Israel was punished because Israel had sinned. Such a crude and primitive idea, which unfortunately is very largely prevalent among other faiths than the Hebrew, breaks down in contact with actual experience. If the Almighty sends His rain upon desert places quite as much as on fruitful lands, it is also plain that He showers His benefits equally on the just and on the unjust. Or, in other words, men of common-sense and practical wisdom can build up a great amount of external prosperity for themselves, whether they are moral or no, for the simple reason that the conditions of success are wholly independent of ethical considerations. The teaching of Christ took a broader view, as is proved by His remark in reference to those on whom the Tower of Siloam fell. They were not, He declares, sinners beyond all other men because they had suffered such things. But the strange and interesting thing is that the Book of Job teaches the same lesson. Here is Job, a pattern man, a devout worshipper, a just ruler, a kindly master and friend. He loses all his property, and is himself afflicted with a horrible malady. His friends come and tell him that he richly deserved everything he had got, and Job answers with increasing irritation that they are miserable counsellors, because their judgment is false. If he suffered more than

other men, it was not because he was wickeder than other men. Then comes the intervention of Elihu, which, at all events, suggests here and there the deep truth which the old Greek dramatists had discovered, that suffering has an educative power, that it is not purposeless, that it does not belong to an irrational universe, but has some far-off, dimly-discerned, divine end. But when Jehovah comes on the scene, He makes no answer at all to Job's questions. On the contrary, He asks questions Himself. Who is Job that he dares to interrogate his Maker? God is inscrutable, and His ways past finding out. And so the book ends on a lesson of modesty—something like the moral of Isaiah, that the potter works as he will, and that the thing he moulds is no critic of his designs.

But if the problem of the Book of Job is the question which has beset men in all ages, modern as well as ancient —the question how to explain the existence of evil—the treatment of it is distinctly tinged with Jewish modes of thought. In the first place, modern ages have taught us to magnify the importance of the individual. But the attitude of the Hebrew writer is that the individual is of absolutely no consequence whatsoever. The Almighty uses the things He has made in whatever fashion pleases Him. Men can be turned into instruments of wrath, as well as agents of safety and health. A great deal of modern speculation indignantly refuses to accept such a point of view. It believes (which certainly the writer of the Book of Job did not believe) that man has a perfect right to ask the why and the wherefore of his brief and perturbed existence. But there is also another and a deeper reason why the Book of Job is formed on a pattern which does not appeal to some thinkers. It is called a philosophical work; but it does not believe in knowledge as an end in itself. It distinctly says that metaphysical speculation cannot arrive at any definite conclusions. The real knowledge is "Wisdom," as the Jews understood the term; that is to say, the performance of duty, the revelation that, whatever may or may not be true with regard to the ultimate elements and secrets of life, there is a certain piece

of work which man is ordained to accomplish, and which he must execute according to the best of his ability.

Indeed, one of the most curious features in the history of the Jew is his steady and earnest repudiation of the Greek culture. "Cursed is the man who allows his son to learn Grecian wisdom," says the Talmud. Or, as it is put by a Jewish poet, "Go not near the Grecian wisdom: it has no fruit, but only blossoms." The second quotation reveals the real source of the objection which the Hebrews felt to Hellenic culture. It had no immediate operative influence on life; it did not teach the science of conduct, because the intellect to which it trusted is a powerful instrument with many effects, but none of them necessarily of an ethical kind. It is curious to discover that many definite attempts were made at a certain period of history to subject the Jew to Hellenistic influences, but they were uniformly unsuccessful. Those who are interested in the point can peruse the first chapter of Mr. G. F. Abbott's valuable work, *Israel in Europe*, in which this particular contrast between Hebraism and Hellenism occupies the author's attention.[1] In 198 B.C. Palestine passed under the sway of the Greco-Syrian Seleucids, who began a policy of forcible assimilation, the worst of all policies to adopt with the Jew. The Egyptian monarchs were tolerant, the Syrian kings were violent, but neither succeeded in reconciling the Hebrew to the ways of the Gentile. The splendid heroism of the Maccabees was only one indication of the stubborn resistance offered to Hellenizing influences. Often the Court party temporized with the Hellenistic movement. The Sadducees represented a party who among the Jews themselves adopted liberal modes of thought. But they had no chance with the more genuine elements among the Hebrews. The Pharisees would have nothing to do with Hellenic culture, still less, of course, the Essenes; and the anti-Greek section of the people, who were termed the "Pious" (Chassidim or Assideans), regarded, as Mr. Abbott says, with the deepest misgiving the inroad of all foreign customs, whether of life or of thought.

[1] *Israel in Europe*, by G. F. Abbott (Macmillan, 1907).

The conclusion of the Book of Job, which some have found so unsatisfactory, is really to be explained by considerations dependent on this broad contrast between Jew and Greek. When at last Job obtains his wish, and has the opportunity of pleading his cause before God, he has not a word to say. He had before been perfectly convinced of the justice of his own position, and more than a little troubled as to the apparent injustice of the Divine Providence. Although he, no more than any of the other Hebrews of the time, had anything but the vaguest idea of a life after death, yet he strenuously believed that there would arise some avenger after him, some one to put his cause aright. But God answers Job out of the whirlwind, and Job is reduced to silence. The theophany is so overwhelming that an individual cause is wholly obliterated by its splendour. But if we ask how the theophany explains the problem, the answer is certainly not wholly clear. For there is no solution of the given problem. There is only the repeated assertion that God is the author of a wonderful universe, in which the rights of the individual sink to insignificance. That is the true attitude of the Jewish mind, and is valuable for this very reason. Job is told to look at the larger scheme of the universe. Every man in grief is naturally inclined to over-rate the importance of his own personality. "There is no suffering like my suffering," he is apt to say; "there is no such salient instance of the injustice of the world." How can such a selfish attitude be cured? Only, the Book of Job would seem to suggest, by raising one's eyes to the hills, by thinking of the bigger things, by trying to understand an universal scheme in which the individual plays his part indeed, but a wholly subordinate and, perhaps, ineffective part. In some such fashion we may interpret to ourselves the magnificent rhetoric with which this ancient piece of literature concludes, remembering at the same time that there is a hint throughout that the sufferings of Job are in no sense final, but only designed as a test of his integrity. Moreover, the substantial rectitude of his life is vindicated at the close. His friends are reproved and punished for their narrow views—the ordinary narrow view which links suffer-

ing to sin as effect to cause—while the hero himself is restored to all his former prosperity. As we saw before in the case of Ecclesiastes, so we see still more plainly here, that it is the faith of the Hebrew which is the one over-mastering element in his character, the great spiritual force by means of which he conquers the world.

THE LITERARY MAN'S BIBLE

I. HISTORICAL SECTION

HISTORICAL SECTION

PREHISTORIC PERIOD, GENESIS I.—XI.

The Creation.—*The Hebraic cosmogony was, with but little doubt, derived from the Babylonian myths. Mr. George Smith's epoch-making discovery* (1872–1876) *of tablets in the Library of Assurbanipal in Nineveh proves that this was the ultimate, if not the immediate, source. The contents of the tablets are very old, far older than the Book of Genesis, older even than the oldest elements of Genesis. Berossus, a Babylonian priest* (300 B.C.), *also gives us some details.*

In the tablets we read a sort of epic poem, in which the triumph of Marduk (*Merodach*, Jer. l. 2), *Babylon's supreme god, is recorded. Marduk has a combat with Tiamat, or Chaos, dividing her into two portions, the upper portion to form the heavens, and the lower part* (*so Berossus says*) *to form the earth. He then made the sun and the moon, and apportioned the years and months. Then he makes man.*

My blood will I bake, and bone [*I will fashion*]
I will make man that man may . . .
I will create man who shall inhabit [*the earth*].

[*See L. W. King, "The Seven Tablets of Creation"* (1902).]

How this Babylonian myth (*which is, of course, full of polytheistic details, as compared with the Hebrew monotheism*), *was introduced among the Hebrews is uncertain. There were many links of association between the nomad Israelites and Mesopotamia* [*cf. legend of Abraham at Ur of the Chaldees* (Gen. xi. 28)], *and in all probability Babylonian influences were strong in Canaan before the Israelites entered the land. There, perhaps, the early traditions were assimilated. It is unlikely that the story could have been derived as late as the Babylonian exile, though, of course, the Priestly writer edited the older legends after the time of Ezra. But the assimilation of an alien myth, and its naturalization among the Israelites, must have taken some time. The El-Amarna tablets* (1400 B.C.) *prove the early relations between Babylonia and Canaan.*

This narrative (*P.*) *dates between* 570 (*end of Ezekiel's activity*) *and* 458 (*arrival of Ezra in Jerusalem*). *Observe its formal divisions.*

The Priestly Narrative
I., II. 1–3

1 IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light. And God saw the light, that *it was* good: and God divided the light from the darkness. And God called the light Day, and the

darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good. And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so. And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and

over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

2 THUS the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

The Creation.—*The earliest date for this Jahvistic narrative in* Gen. ii., iii. *and* iv. *is the reign of Jehoshaphat,* 850 B.C. *J. was probably a Judæan. But critics have detected two different strata of narrative. The oldest has no knowledge of the Deluge, and seems to believe that Cain is the ancestral father after Paradise. The second has the Deluge as its central feature. So far as the relation with the first chapter of Genesis is concerned, J. is much more human, more dramatic than P. The order of creation is different, the style is different, and the representation of Deity is different.*

The Older Jahvistic Narrative
II.—IV. 1-15

These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.

And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the LORD God planted a garden eastward in Eden; and

there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold; and the gold of that land *is* good: there *is* bdellium and the onyx stone. And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia. And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

3 NOW the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye

shall be as gods, knowing good and evil. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where *art* thou? And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out

the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Cain and Abel

4 AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *am* I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the LORD, My punishment *is* greater than I can bear. Behold, thou hast driven me out this day from the face of the earth: and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me. And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

The Deluge.—*Geological science will have nothing to say to* an universal deluge *such as the Biblical account seems to indicate. Immense cosmical changes took place long before man appeared on the surface of the globe, but no such general submersion after he had appeared. The geographical distribution both of men and animals forbids any such supposition. There may have been a* partial *deluge, and we know that Babylonia was subject to inundations, but that is not what the writer of Genesis appears to have in his mind.*

Flood-stories are common enough in other nations—especially in America, India and Australia, and, of course, Greece has its Deucalion's deluge.

Greek philosophers and others have sought the origin of things in water. But we cannot argue from facts like these to the truth of a narrative such as is found in Genesis.

The Babylonian story of the Flood was found by George Smith in the Library of Assurbanipal at Nineveh. [*Berossus says that Kronos warned Xisuthros, the tenth antediluvian king, that there would be a flood. Xisuthros is Berossus's version of Hasis-atra, or Hasis-adra, an inverted form of Atra-hasis = very clever, a name given to Ut-napishtim.*]

There are elements here of J., worked over by P.

Noah = Ut-napishtim, who sends out of his ship, first a dove, which returned: then a swallow which returned: then a raven which did not come back.

Ut-napishtim also offers sacrifice.

> "*The gods smelt the savour . . .*
> *The gods gathered like flies over the sacrificer.*"

His ship grounded on Nizir, a mountain east of the Tigris.

Polytheistic colouring differentiates the Babylonian from the Hebraic stories.

The Deluge
VI. 5—VIII.

AND God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD.

These *are* the generations of Noah:

Noah was a just man *and* perfect in his generations, *and* Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth.

The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die. But with thee will I

establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive. And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

Thus did Noah; according to all that God commanded him, so did he.

7 AND the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made will I destroy from off the face of the earth.

And Noah did according unto all that the LORD commanded him. And Noah *was* six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the

earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

8 AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the

month, was the earth dried. And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

The Tower of Babel.—*This is J.'s explanation of the diversity of languages and of the general distribution of mankind. Of course, it is quite unhistorical. It fails to explain* the diversity of races, *on which diversity of language depends. The Fathers thought that Hebrew was the original language. Arabic is older, in many respects.*

The Tower of Babel
XI. 1–9

11 AND the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter. And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

PATRIARCHAL PERIOD, GEN. XII.—L.

The Call of Abraham.—*As usual in the early patriarchal stories, J. (and possibly E.) has been worked over by P. It was the Hebrew tradition that the ancestors of the nation had migrated from the East into Canaan, and then in the persons of Jacob and his twelve sons gone down into Egypt. In later times, when P. wrote, places like Shechem, Bethel, Hebron, Beersheba, Beer-lahai-roi were looked upon as sanctuaries. It is possible that stories of the patriarchs were attached to the sanctuaries which they were supposed to have visited. These stories were written down by J. and E. and then put together by a later redactor, and the shrines were considered sacred because connected with the patriarchs.*

Sometimes names of individuals seem to be used almost generically of tribes, rather than persons. Ishmael *may be the personal son of Abraham, but he represents the Bedouin of the desert.*

12 NOW the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran. And Abram took Sarah his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

The Call of Abraham XII. 1-9

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

16 NOW Sarah Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar. And Sarah said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to

the voice of Sarah. And Sarah Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarah said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. But Abram said unto Sarah, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarah dealt hardly with her, she fled from her face.

The Story of Hagar XVI. and XXI. 9–21

And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarah's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarah. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadesh and Bered.

And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son.

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against *him* a good way off, as it were a bowshot; for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*. Arise, lift up the lad,

and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

Sarah's Scepticism XVIII. 1-15

18 AND the LORD appeared unto Abraham in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him. Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid.

The Destruction of the Cities of the Plain.—*The Dead Sea existed long before the reputed time of Abraham—having been due to a natural convulsion. Moreover this narrative must have been written about* 1,000 *years after the events that it describes. So that the probable supposition is that it is nothing more nor less than a legend "intended to account for the*

desolate and stricken appearance of parts of the shores of the Dead Sea" (Driver). At the same time it is just possible that it may be vaguely historical, referring to some recorded eruption of petroleum, due perhaps to an earthquake.

AND the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

Sodom and Gomorrah
XVIII. 16–33; XIX. 14–29

And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right? And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes: peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake. And he said *unto him*, Oh let not the Lord be angry, and I will speak: peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

And Lot went out, and spake unto his sons in law, which

married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my Lord: behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar.

Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt.

And Abraham gat up early in the morning to the place where he stood before the LORD: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

The Temptation of Abraham.—"*Temptation*," *of course, means* "*trial*"—*trial of Abraham's faith. The point of the story—not quite obvious unless we know the conditions of the nations surrounding Israel—is to prove the moral superiority of Jahveh's religion. Many of the peoples of antiquity* (*cf. the Carthaginians*) *sacrificed human lives to avert calamities. Certainly the tribes in Canaan did, and the custom crept into Israel, especially under Ahaz and Manasseh in Judah* (2 Kings xvi. 3, xxi. 6, *etc.*), *in spite of its being expressly forbidden* (*cf.* Micah vi. 7, *etc.*). *Jahveh did not want human sacrifices: he only demanded surrender of will from Abraham.*

22 AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here* I *am*. And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

The Temptation of Abraham XXII. 1–19

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me. And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

The Wooing of Rebekah.—*Everything about this story is idyllic and picturesque. It is admirably told, its bright literary features showing J. at his best. Notice the touches of character in Rebekah and Laban, and the scenic value of the meeting at the well—quite an ordinary evening picture of Eastern life—and the subsequent meeting with Isaac. Its simplicity is the chief secret of its graphic skill, and the entire absence of sentiment and what we should call romance.*

The Wooing of Rebekah
XXIV. 1-67

24 AND Abraham was old, *and* well stricken in age: and the LORD had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

And Abraham said unto him, Beware thou that thou bring not my son thither again. The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that women go out to draw *water*. And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac;

and thereby shall I know that thou hast shewed kindness unto my master.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels. And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold; and said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in? And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the LORD. And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's brethren.

And the damsel ran, and told *them of* her mother's house these things. And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels. And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him. And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

And he said, I *am* Abraham's servant. And the LORD hath blessed my master greatly; and he is become great: and he hath given his flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's

wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath. And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go: behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; and she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken. And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.

And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us *a few* days, at the

least ten; after that she shall go. And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master. And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

Esau and Jacob.—*Another picturesque story, also due in its main features to J. Observe that the writer's sympathies appear to be with Jacob. The reasons are obvious:*

(1) *The Israelite historian would rejoice that his ancestor had got the better of the ancestor of Edom.*

(2) *His subsequent history proves that Jacob was the better man of the two—that he had a soul.*

(3) *The Israelites in the Old Testament are not always very scrupulous about truth, e. g. Abraham's device (twice repeated) that Sarah was not his wife but his sister.*

(4) *At the same time it must be remembered that Jacob is punished, and heavily punished.*

(5) *Lastly, Jacob's transformation of character dates from his wrestling with the angel at Penuel* (xxxii. 24 *et foll.*).

Edom was the mountainous country between the Dead Sea and the Gulf of Akaba.

Edom revolted from Judah under Jehoram, 849 B.C. (2 Kings viii. 20–22).

Jacob and Esau are, in their struggles for supremacy, more than the twin sons of Isaac: they impersonate two nations—the Israelites and Edomites.

So, too, Jacob and Laban represent the Israelites and Aramæans.

27 AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest

son, and said unto him, My son: and he said unto him, Behold, *here am* I. And he said, Behold now, I am old, I know not the day of my death: now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison; and make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

Esau and Jacob
XXVII. 1-40

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father such as he loveth: and thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man: my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*. And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son? And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, *Art* thou my very son Esau? And he said, I *am*. And he said, Bring *it* near to me, and I

will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father. And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept.

And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

Jacob's Ladder.—*The narrative is mainly due to E. explaining how Bethel came to be a sanctuary.*

Stones were often regarded as sacred. Cf. the Celtic "menhir." The sacred pillars among the Hebrews were called "Mazzebah."

28 AND Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

Jacob's Ladder (Bethel) XXVIII. 10-22

And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not. And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city *was called* Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God: and this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Leah and Rachel.—*Probably comes from Jahvistic sources. Observe that Jacob is himself over-reached now, just as he had over-reached his brother.*

Leah's eyes are "tender," in other words they are weak, not like the large, lustrous, gazelle-like eyes, which Easterns love.

Brides are brought to their husbands veiled.

29 THEN Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth. And thither were all the flocks

gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*. And he said unto them, *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*. And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

Leah and Rachel
XXIX. 1–30

And while he yet spake with them, Rachel came with her father's sheep: for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month.

And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?* And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel. Leah *was* tender eyed; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid. And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou

beguiled me? And Laban said, It must not be so done in our country, to give the younger before the firstborn. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so and fulfilled her week: and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

The Wrestling.—*Evidently a turning point in Jacob's career. He is no longer Jacob, the Supplanter, but Israel, the Striver, or the Perseverer with God. He becomes a just and God-fearing Israelite.*

The Israelite custom of not eating the sinew of the hip, i. e. *the sciatic muscle (not mentioned elsewhere in the Old Testament), is "explained" by this story. The source is probably J.*

Meeting of Jacob and Esau XXXII.—XXXIII. 17

32 AND Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim.

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: and I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands; and said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee? then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

So went the present over before him: and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had.

Jacob wrestles with the Angel

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What *is* thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

33 AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided

the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who *are* those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

And he said, What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took *it*.

And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, What needeth it? let me find grace in the sight of my lord.

So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

The Story of Joseph.—*The story of Joseph is almost a drama, for it possesses what Aristotle called* περιπέτεια *or Reversal of fortunes, and* ἀναγνώρισις *or Recognition. But it is too simple in essence and style to be really called a drama, which is much more artificial in construction.*

The story was probably told in two different versions—one in Ephraim, the other in Judah, and the two versions E. and J. respectively were interwoven in the present form by a priestly redactor.

"The coat of many colours" is properly a tunic reaching to the hands and feet, as opposed to the ordinary tunic, which is sleeveless and reached only

to the knees.—Worn in David's time by royal princesses. Cf. 2 Sam. xiii. 18.

The story of Joseph and Potiphar's wife is like an Egyptian romance, "The Tale of the Two Brothers," preserved in the D'Orbiney Papyrus. See Petrie, Egypt. Tales (1895). [*Driver, p.* 336.]

37 JOSEPH, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

The Story of Joseph XXXVII. 2-36. XXXIX.—XLV.

Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another,

Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* colours that *was* on him; and they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt. And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no. And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

39 (J.) AND Joseph was brought down to Egypt; and [(R.) Potiphar, an officer of Pharaoh, captain of the guard], (J.) an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD *was* with him, and

that the LORD made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand. And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly *person*, and well favoured.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand; *there is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me; and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him, and put him into the prison [(R.) a place where the king's prisoners *were* bound:] and he was there in the prison.

NOTE.—Chaps. 39 and 40 are marked in accordance with their probable sources in

J. Jahvistic writer.
E. Elohistic writer.
R. Redactor or later editor, who assimilates the two.

See Introductory Essay on "Composite Structure of the Bible," p. 12 *et foll.*

(J.) But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*. The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

40 (E.) AND it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt. And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard [(R.) into the prison, the place where Joseph *was* bound]. (E.) And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, [(R.) the butler and the baker of the king of Egypt, which *were* bound in the prison]. (E.) And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad. And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to day? And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me; and in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days: yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: [(R.) and here also have I done nothing that they should put me into the dungeon].

(E.) When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white baskets on my head: and in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds

did eat them out of the basket upon my head. And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

41 AND it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: and the lean and the ill favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do. The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one. And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous. And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is?* And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art:* thou shalt be over my house, and according unto thy word

shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt. And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On.

And Joseph went out over *all* the land of Egypt. And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

42 NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in

Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan. And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We *are* all one man's sons; we *are* true *men*, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not. And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies: hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; *for* I fear God: if ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood *them;* for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as

one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We *are* true *men;* we are no spies: we *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men;* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall traffick in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

43 AND the famine *was* sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned this second time.

And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said, O sir, we came indeed down at the first time to buy food: and it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth. And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is*

he yet alive? And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

44 AND he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

As soon as the morning was light, the men were sent away, they and their asses. *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came

to Joseph's house; for he *was* yet there: and they fell before him on the ground. And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found. And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, *and* buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us. And thy servant my father said unto us, Ye know that my wife bare me two *sons:* and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: and if ye take this also from me, and mischief befall *him*, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

45 THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out

from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt *is* your's.

And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man

changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment. And to his father he sent after this *manner;* ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

EXODUS

The Ark in the Bulrushes.—*There is no Egyptian parallel for the story—except a very late one of Horus. The best parallel is Babylonian. Sargani, the king of Agadé, was as a child committed to a basket of reeds, daubed with bitumen and carried down a stream to his destined preserver. Moreover the parents of Sargani, like those of Moses, are unnamed (see Delitzsch, "Babel and Bible," Eng. version, p.* 14). *There is also an Indian parallel. Surya, the Sun god, visits the maiden Kunti. The child is placed in a basket, and consigned to the river Asva, which bears it to the city of Chamba. The child, found by childless parents, becomes the great Karna, the archer* [*Dutt's "Mahabhârata,"* iii. 436 (1896)].

The Story of Moses
II. 1—IV. 21

2 AND there went a man of the house of Levi, and took *to wife* a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he *was a* goodly *child*, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. Now the priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How *is it that* ye are come so soon to day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock. And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare *him* a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto *them*.

The Burning Bush.—*A difficult story made up of the two accounts of E. and J. E. uses the name Horeb; J. and P. prefer the name Sinai. It is J. who tells us about the thornbush. But why Jahveh should be the spirit, inhabiting a thornbush, we cannot say. The oak was, of course, as often in Genesis, a sacred spot. Probably Sinai was a volcanic mountain.*

The Burning Bush III. 1–6

3 NOW Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground. Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

And the LORD said, I have surely seen the affliction of my

people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye

go, ye shall not go empty: but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

4 AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. And the LORD said unto him, What *is* that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land:* and the water which thou takest out of the river shall become blood upon the dry *land.*

And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.

And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou wilt send.

And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and

thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

The Plagues.—*The text has been worked over by many hands—by two Jahvists, as well as E. and P. The earlier only knew of three plagues (frogs, insects and locusts), or perhaps only one, locusts. And perhaps the Hebrews go out peacefully, with gifts from the (Misrite) women. The last plague is connected with the sacrifice of firstlings to the god of fertility by the Semitic nomads. But there is great uncertainty here and also great improbability.*

Moses and Pharaoh
V. 1—VI. 9
VII. 1–7

5 AND afterwards Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I

will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people. But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD. Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated this people? why *is* it *that* thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

6 THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him, I *am* the LORD: and I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered my covenant. Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and

ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

7 AND the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I *am* the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

And Moses and Aaron did as the LORD commanded them, so did they. And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

The Red Sea.—*The passage of the Red Sea is made up of many elements. According to J. an east wind drove back the waters. According to E. and P. the water divides at a sign given by Moses. It is all a tale of wonders.*

The Red Sea XIII. 17—XIV. 31

13 AND it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

14 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.

And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward. but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the angel of God, which went before the camp of Israel,

removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these:* so that the one came not near the other all the night.

And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians. And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

Mount Sinai
XIX. 10—XX. 21

19 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be*

beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at *your* wives.

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. So Moses went down unto the people, and spake unto them.

20 AND God spake all these words, saying,

I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt

thou labour, and do all thy work; but the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: for *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

The Golden Calf XXXII.

32 AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me. And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron. And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have

corrupted *themselves:* they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt. And the LORD said unto Moses, I have seen this people, and, behold, it *is* a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever. And the LORD repented of the evil which he thought to do unto his people.

And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written. And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp. And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome: *but* the noise of *them that* sing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it.*

And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief. For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.

And when Moses saw that the people *were* naked; (for Aaron had made them naked unto *their* shame among their enemies:) then Moses stood in the gate of the camp, and said, Who *is* on the LORD'S side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin. And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

And the LORD plagued the people, because they made the calf, which Aaron made.

NUMBERS

The Story of Korah.—*The story is mainly due to priestly authorship or revision, which is everywhere present in the Book of Numbers. But, according to Wellhausen, three accounts have been fused together in this chapter.*

(1) *Revolt of the Reubenites, Dathan and Abiram, against the command of Moses.*

(2) *Protest against the priesthood of the tribe of Levi, on the ground that all Israelites are priests.*

(3) *Protest of the Levites against the Aaronites, because they too claimed the priesthood.*

See also Kuenen in his "Theologisch Tijdschrift," xii. 139 (1878).

16 NOW Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men:* and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

The Story of Korah XVI. 1–35

And when Moses heard *it,* he fell upon his face: and he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him. This do; Take you censers, Korah, and all his company; and put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

And Moses said unto Korah, Hear, I pray you, ye sons of Levi: *seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? And he hath brought thee near *to him,* and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: *is it* a small thing that thou

67293 H. & C.

hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them. And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow: and take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

And the LORD spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? And the LORD spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have* not *done them* of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them: and the earth opened her mouth, and swallowed them up, and

their houses, and all the men that *appertained* unto Korah, and all *their* goods. They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

Balaam.—*Very likely chapter* 23 *belongs to Elohistic, chapter* 24 *to Jahvistic literature. The chapters show signs of two independent versions, and there are parallel passages. Some of the oracles seem to be post-exilic. See especially the latter part of chap.* XXIV. 20–24.

The Oracles of Balaam XXII.–XXIV.

22 AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

And God came unto Balaam, and said, What men *are* these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*, Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

And Balaam rose up in the morning, and said unto the princes

of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left. And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, *Am* not I thine ass upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to

withstand thee, because *thy* way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee wherefore camest thou not unto me? am I not able indeed to promote thee to honour? And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

23 AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place. And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram. And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said, |

Balak the king of Moab hath brought me from Aram, | out of the mountains of the east, *saying*, | Come, curse me Jacob, | and come, defy Israel. | How shall I curse, whom God hath not cursed? | or how shall I defy, *whom* the LORD hath not defied? | For from the top of the rocks I see him, | and from the hills I behold him: | lo, the people shall dwell alone, | and shall not be reckoned among the nations. | Who can count the dust of Jacob, | and the number of the fourth *part* of Israel? | Let me die the death of the righteous, | and let my last end be like his! |

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether. And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar. And he said unto Balak, Stand here by thy burnt offering, while I meet *the* LORD yonder. And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? And he took up his parable, and said, |

Rise up, Balak, and hear; | hearken unto me, thou son of Zippor: | God *is* not a man, that he should lie; | neither the son of man, that he should repent: | hath he said, and shall he not do *it?* | or hath he spoken, and shall he not make it good? | Behold, I have received *commandment* to bless: | and he hath blessed; and I cannot reverse it. | He hath not beheld iniquity in Jacob, | neither hath he seen perverseness in Israel: | the LORD his God *is* with him, | and the shout of a king *is* among them. | God brought them out of Egypt; | he hath as it were the strength of an unicorn. | Surely *there is* no enchantment against Jacob, | neither *is there* any divination against Israel: | according to this time it shall be said of Jacob and of Israel, | What hath God wrought! | Behold, the people shall rise up as a great lion, | and lift up himself as a young lion: | he shall not lie down until he eat *of* the prey, | and drink the blood of the slain. |

And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

24 AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments,

but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the spirit of God came upon him. And he took up his parable, and said, |

Balaam the son of Beor hath said, | and the man whose eyes are open hath said: | he hath said, which heard the words of God, | which saw the vision of the Almighty, | falling *into a trance*, but having his eyes open: | How goodly are thy tents, O Jacob, | *and* thy tabernacles, O Israel! | As the valleys are they spread forth, | as gardens by the river's side, | as the trees of lign aloes which the LORD hath planted, | *and* as cedar trees beside the waters. | He shall pour the water out of his buckets, | and his seed *shall be* in many waters, | and his king shall be higher than Agag, | and his kingdom shall be exalted. | God brought him forth out of Egypt; | he hath as it were the strength of an unicorn: | he shall eat up the nations his enemies, and shall break their bones, | and pierce *them* through with his arrows. | He couched, he lay down as a lion, and as a great lion: | who shall stir him up? | Blessed *is* he that blesseth thee, | and cursed *is* he that curseth thee. |

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak? And now, behold, I go unto my people: come *therefore, and* I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and said, |

Balaam the son of Beor hath said, | and the man whose eyes are open hath said: | he hath said, which heard the words of God, | and knew the knowledge of the most High, | *which* saw the vision of the Almighty, | falling *into a trance*, | but having his eyes open: | I shall see him, but not now: | I shall behold him, but not nigh: | there shall come a Star out of Jacob, | and a Sceptre shall rise out of Israel, | and shall smite the corners of Moab, | and destroy all the children of Sheth. | And Edom shall be a possession, | Seir also shall be a possession for his enemies; | and Israel shall do valiantly. | Out of Jacob shall come he that shall have dominion, | and shall destroy him that remaineth of the city. |

And when he looked on Amalek, he took up his parable, and said, |

Amalek *was* the first of the nations; | but his latter end *shall be* that he perish for ever. |

And he looked on the Kenites, and took up his parable, and said, |

Strong is thy dwellingplace, | and thou puttest thy nest in a rock. | Nevertheless the Kenite shall be wasted, | until Asshur shall carry thee away captive. |

And he took up his parable, and said, |

Alas, who shall live when God doeth this! | And ships *shall come* from the coast of Chittim, | and shall afflict Asshur, and shall afflict Eber, | and he also shall perish for ever. |

And Balaam rose up, and went and returned to his place: and Balak also went his way.

Joshua.—*The narrative is probably due to E. The Elohistic writer, emanating, as we suppose, from the Northern kingdom, has a partiality for Joshua.*

27 AND the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of Meribah in Kadesh in the wilderness of Zin.

The Institution of Joshua XXVII. 12–23

And Moses spake unto the LORD, saying, Let the LORD, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

DEUTERONOMY

Deuteronomy.—*The name is a mistranslation. In Hebrew the book is "Debarim," i. e. "Words." The Septuagint calls it* Δευτερονόμιον, *translating in chap.* xvii. 18, *what ought to mean "a copy of this law" as if it meant "this repetition of the law" (which had already been sketched in Exodus).*

Divisions.—(*i*) i. 6—iv. 40. *Moses' first discourse.*
(*ii*) v.–xxvi. *Moses' second discourse.*
(*iii*) xxix. 2—xxx. 20. *Moses' third discourse.*
(*iv*) xxxi.–xxxiv. *Last words of Moses and his death.*

Date—probably in Josiah's reign or a little before.

Jeremiah *shows many signs of being influenced by Deuteronomy. But Isaiah, Amos, Hosea are quite uninfluenced.*

There is not much in Deuteronomy that seems available for the purpose of this book. The circumstances of its origin in B.C. 621 *have been alluded to elsewhere, and the last words of Moses appear in the Poetic Section.*

Death of Moses
XXXIV. 1–12

34 AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the LORD said unto him, This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, in all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

JOSHUA

Joshua.—(*Deuteronomic*) *of somewhat doubtful historical value.*

Part I., ch. i.–xii. Invasion and capture of the land.
,, II., ch. xiii.–xxi. The division of the country.
,, III., ch. xxii.–xxix. Appendix.

The Book of Judges proves that Joshua cannot be historically correct. The invasion was not directed by a commander-in-chief, nor accomplished in the life-time of one man. Besides Jericho was not destroyed, but exists much later as a city of the Prophets. See the story of Elisha. The Book is written or edited by a Deuteronomic writer. It is a compilation of J. E., JE., D., and then a final revision by P. The basis of the book was a Deuteronomic history of Joshua founded on J. and E., J. emphasizing the difficulties of the task of conquest, E. exalting the work of Joshua. In contrast with Judges, Joshua has no chronological scheme.

[*An extra canonical book written in Arabic, called "the Samaritan book of Joshua," is a late mediæval compilation when the Samaritans were under Mohammedan rule.*]

Local legends, snatches of folk-lore and folk-songs are to be detected as original materials. The tendency to concentrate in one man the experiences of tribes and generations is, of course, characteristic of all legends.

The Story of Rahab
II.

2 AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:* and it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

And before they were laid down, she came up unto them upon the roof; and she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea

for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he *is* God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: and *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

And the men answered her, Our life for your's, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear. Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not. So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them: and they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

6 NOW Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour. And

ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

The Walls of Jericho
VI.

And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them. And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, *the priests* going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the ark of the LORD. And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days.

And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. And the city shall be accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent. And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing,

and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, *are* consecrated unto the LORD: they shall come into the treasury of the LORD.

So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

And Joshua adjured *them* at that time, saying, Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it.

So the LORD was with Joshua; and his fame was *noised* throughout all the country.

Gibeon and the Five Kings. The Miracle of Sun and Moon
X. 1–27

10 NOW it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; that they feared greatly, because Gibeon *was* a great city, as one of the royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty. Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, *and* went up from Gilgal all night. And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel,

Sun, stand thou still upon Gibeon; | and thou, Moon, in the valley of Ajalon.

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: and stay ye not, *but* pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand. And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities. And all the people returned to the

camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight. And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

The Death of Joshua XXIII.-XXIV. 31

23 AND it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken in age. And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age: and ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* he that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom *to* the right hand or *to* the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them: but cleave unto the LORD your God, as ye have done unto this day. For the LORD hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand: for the LORD

your God, he *it is* that fighteth for you, as he hath promised you.

Take good heed therefore unto yourselves, that ye love the LORD your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you: know for a certainty that the LORD your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof. Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you. When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

24 AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt. I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness

a long season. And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: but I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. And I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow. And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

And the people answered and said, God forbid that we should forsake the LORD, to serve other gods; for the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: and the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

And the people said unto Joshua, Nay; but we will serve the LORD.

And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses. Now therefore put away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel. And the people said unto

Joshua, The LORD our God will we serve, and his voice will we obey.

So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your god. So Joshua let the people depart, every man unto his inheritance.

And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

JUDGES

Judges *is mainly a Deuteronomic book, based on older traditions. It purports to give a history of the Twelve Tribes in the land of Canaan from the death of Joshua to the birth of Samuel, and it is interesting because it proves how gradual was the process of conquest and how it was encumbered by social anarchy and religious idolatry. The book as it stands belongs to a tolerably late period—sometime after the proclamation of Deuteronomy in* 621 B.C. *The stages of production were perhaps these:—*

(1) *Legendary traditions and stories about heroes.*

(2) *The histories of J. and E. incorporating these traditions.*

(3) *A pre-Deuteronomic book of Judges due to a redactor or editor of J. and E. containing the suggestion that the judges were not local heroes, but rulers over all Israel.*

(4) *A Deuteronomic version intended to point the moral everywhere and interpret the Divine discipline. Here we get an attempted chronology and set formulæ to introduce and dismiss each judge in turn (D.).*

(5) *Lastly, when the book was received into the Canon a further revision was made (P.). This took place about* 200 B.C.

The Song of Deborah.—*This is one of the oldest pieces of poetry in the Bible (the poem is older than the narrative portion). Probably it was handed down orally, because many of the references could only come from a contemporary, perhaps an eye-witness. In its present form, as conjoined with chap.* iv., *it is due to a redaction of J.E. and D. There are a series of small differences between chap.* iv. *and the Song. In the Song Sisera is clearly the leading person: in the narrative he is only commander-in-chief of Jabin, king of Hazor. While, according to* v. 15, *both Deborah and Barak belong to the tribe of Issachar, in* iv. 5 *Deborah is living at Bethel, in the hill-country of Ephraim, and Barak* (iv. 6) *at Kadesh-Naphtali. It may be that there has been a confusion or conglomeration of two distinct histories—*(1) *an account of Jabin,* (2) *a history of Sisera.*

The Song of Deborah-Barak
IV., V.

4 AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead. And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Siséra, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children

of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

Now Heber the Kenite, *which was* of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedesh.

And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a man left.

Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No. Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest.

And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

5 THEN sang Deborah and Barak the son of Abinoam on that day, saying,[1]

Praise ye the LORD for the avenging of Israel, | when the people willingly offered themselves. | Hear, O ye kings; give ear, O ye princes; | I, *even* I, will sing unto the LORD; | I will sing *praise* to the LORD God of Israel.

LORD, when thou wentest out of Seir, | when thou marchedst out of the field of Edom, | the earth trembled, and the heavens dropped, | the clouds also dropped water. | The mountains melted from before the LORD, | *even* that Sinai from before the LORD God of Israel.

In the days of Shamgar the son of Anath, | in the days of Jael, the highways were unoccupied, | and the travellers walked through byways. | *The inhabitants of* the villages ceased, they ceased in Israel, | until that I Deborah arose, | that I arose a mother in Israel. | They chose new gods; | then *was* war in the gates: | was there a shield or spear seen | among forty thousand in Israel? | My heart *is* toward the governors of Israel, | that offered themselves willingly among the people. | Bless ye the LORD.

Speak, ye that ride on white asses, | ye that sit in judgment, | and walk by the way. | *They that are delivered* from the noise of archers in the places of drawing water, | there shall they rehearse the righteous acts of the LORD, | *even* the righteous acts *toward the inhabitants* of his villages in Israel: | then shall the people of the LORD go down to the gates.

Awake, awake, Deborah: | awake, awake, utter a song: | arise, Barak, | and lead thy captivity captive, thou son of Abinoam. | Then he made him that remaineth have dominion over the nobles among the people: | the LORD made me have dominion over the mighty.

Out of Ephraim *was there* a root of them against Amalek; | after thee, Benjamin, among thy people; | out of Machir came down governors, | and out of Zebulun they that handle the pen of the writer. | And the princes of Issachar *were* with Deborah; | even Issachar, and also Barak: | he was sent on foot into the valley. | For the divisions of Reuben *there were* great thoughts of heart. | Why abodest thou among the sheepfolds, | to hear the bleatings of the flocks? | For the divisions of Reuben *there*

[1] This song will be found repeated in the Poetic Section.

were great searchings of heart. | Gilead abode beyond Jordan: and why did Dan remain in ships? | Asher continued on the sea shore, | and abode in his breaches. | Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death | in the high places of the field.

The kings came *and* fought, | then fought the kings of Canaan, | in Taanach by the waters of Megiddo: | they took no gain of money. | They fought from heaven; | the stars in their courses fought against Sisera. | The river of Kishon swept them away, | that ancient river, the river Kishon. | O my soul, thou hast trodden down strength. | Then were the horsehoofs broken by the means of the pransings, | the pransings of their mighty ones.

Curse ye Meroz, said the angel of the LORD, | curse ye bitterly the inhabitants thereof; | because they came not to the help of the LORD, | to the help of the LORD against the mighty.

Blessed above women shall Jael the wife of Heber the Kenite be, | blessed shall she be above women in the tent. | He asked water, *and* she gave *him* milk; | she brought forth butter in a lordly dish. | She put her hand to the nail, | and her right hand to the workmen's hammer; | and with the hammer she smote Sisera, she smote off his head, | when she had pierced and stricken through his temples. | At her feet he bowed, he fell, he lay down: | at her feet he bowed, he fell: | where he bowed, there he fell down dead.

The mother of Sisera looked out at a window, | and cried through the lattice, | Why is his chariot *so* long in coming? why tarry the wheels of his chariots? | Her wise ladies answered her, | yea, she returned answer to herself, | Have they not sped? have they *not* divided the prey; | to every man a damsel *or* two; | to Sisera a prey of divers colours, | a prey of divers colours of needlework, | of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

So let all thine enemies perish, O LORD: | but *let* them that love him *be* as the sun when he goeth forth in his might.

The Story of Gideon.—*Gideon's personal character is clearly drawn. His is a simple, straightforward, and deeply religious character. Observe that he destroys Baal's altar and subsequently uses the spoil of the Midianites to make an ephod for Jahveh. The editor, finding different sets of traditions, has to explain that Gideon and Jerubbaal are one and the same man. But the word Jerubbaal is not easy to explain.*

6 AND the hand of Midian prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds. And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they

came up against them; and they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

The Story of Gideon
VI. 2—VII. 1-25

And it came to pass, when the children of Israel cried unto the LORD because of the Midianites, that the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; and I said unto you, I *am* the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide *it* from the Midianites. And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house. And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set *it* before thee. And he said, I will tarry until thou come again.

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so. Then the

angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face. And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it: and build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down. Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built. And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing. Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it. And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar. Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in

the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

7 THEN Jerubbaal, who *is* Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place. So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host: and thou shalt hear what they say; and afterward shall thine hands be strengthened

to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that *were* in the host. And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude. And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Gideon, and all the host.

And it was *so*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian. And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do. When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, *and* to the border of Abel-meholah, unto Tabbath.

And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan. And they took two princes of the Midianites, Oreb and Zeeb; and they slew

Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

The Parable of the Trees.—*This is a sample of the popular fable (such as we find in early Roman history, e. g. The fable of the Belly and the members), not at all common in Hebrew literature. Cf., however,* 2 Kings xiv. 9, *Story of the thistle and the cedar. Jotham, son of Gideon, after all his brethren had been killed by Abimelech, sarcastically compares the upstart to the thorn.*

Jotham and the Parable of the Trees IX. 7–21

9 AND when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth *on a time* to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, *and* reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, *and* reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, *and* reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; (for my father fought for you, and adventured his life far, and delivered you out of the hand of Midian: and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;) if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you: but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

Jephthah.—*Jephthah is of fiercer disposition than Gideon, but equally religious. No angel interferes as in Abraham's case, to prevent him from killing his own child. Cf. Agamemnon slaughtering Iphigeneia, but the actual sacrifice is not told by the Hebrew writer.*

11 THEN the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

Jephthah's Vow
XI. 29–40

And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt offering.

So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she *was his* only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back. And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man.

And it was a custom in Israel, *that* the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Samson.—*Samson is very unlike a Hebraic hero. He is frankly non-moral and his name probably means "Sun's man." The city Beth-shemesh, "Abode of the Sun," was close to his birthplace. Perhaps his story was taken over from Canaanite tradition. It has been suggested that he is a Sun-myth.*

13 AND the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

The Story of Samson XIII.-XVI.

And there was a certain man of Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not. And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing*: for, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

Then the woman came and told her husband, saying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible; but I asked him not whence he *was*, neither told he me his name: but he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her. And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day. And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*. And Manoah said, Now let thy words come to pass. How shall we order the child, and *how* shall we do unto him? And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

And Manoah said unto the angel of the LORD, I pray thee, let

us detain thee, until we shall have made ready a kid for thee. And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD. And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may do thee honour? And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it *is* secret? So Manoah took a kid with a meat offering, and offered *it* upon a rock unto the LORD: and *the angel* did wonderously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground. But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the LORD.

And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him. And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Esthaol.

14 AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that it *was* of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well. And after a

time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty sheets and thirty change of garments: but if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them,

Out of the eater came forth meat, | and out of the strong came forth sweetness. |

And they could not in three days expound the riddle. And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? *is it* not *so?* And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee? And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people. And the men of the city said unto him on the seventh day before the sun went down,

What *is* sweeter than honey? | and what *is* stronger than a lion? |

And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle. And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle.

And his anger was kindled, and he went up to his father's house. But Samson's wife was *given* to his companion, whom he had used as his friend.

15 BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. And her father said, I verily

thought that thou hadst utterly hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? take her, I pray thee, instead of her.

And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives. Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease. And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us. Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them. And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves. And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said,

With the jawbone of an ass, heaps upon heaps, | with the jaw of an ass have I slain a thousand men. |

And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy

servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which *is* in Lehi unto this day.

And he judged Israel in the days of the Philistines twenty years.

16 THEN went Samson to Gaza, and saw there an harlot, and went in unto her. *And it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name *was* Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened *it* with the pin, and said

unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

And she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*. And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was vexed unto death; that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven.

Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it

was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

THE BOOK OF RUTH

Ruth.—*A pastoral idyll of the Moabitess Ruth—like the similar history of Samuel's youth. The LXX and the Vulgate place the book between Judges and Samuel. It belongs to the post-exilic period, probably. Perhaps as late as* 444 B.C.

1 NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people.

And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands? Turn again, my daughters, go *your way;* for I am too old to have an husband. If I should say, I have hope, *if* I should have an husband also to night, and should also bear sons; would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me. And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

And she said, Behold, thy sister in law is gone back unto her

people, and unto her gods: return thou after thy sister in law. And Ruth said, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God: where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if ought* but death part thee and me. When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, *Is* this Naomi? And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

2 AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD *be* with you. And they answered him, The LORD bless thee. Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this? And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: *let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a

stranger? And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust. Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and left.

And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: and let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not. So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day *is* Boaz. And Naomi said unto her daughter in law, Blessed *be* he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, one of our next kinsmen. And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

3 THEN Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now *is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt

mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, All that thou sayest unto me I will do.

And she went down unto the floor, and did according to all that her mother in law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* a near kinsman. And he said, Blessed *be* thou of the LORD, my daughter: *for* thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou *art* a virtuous woman. And now it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth: lie down until the morning.

And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her. And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law. Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

4 THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's: and I thought to advertise thee,

saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it:* but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*. Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel. Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day. And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem: and let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son. And the women said unto Naomi, Blessed *be* the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

Now these *are* the generations of Pharez: Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David.

London: Chapman & Hall, Ltd.
Stanford's Geog.l Estab.t London

1 SAMUEL

I. and II. Samuel.—*The Books of Samuel are based principally on J. But a redactor or compiler's hand has been busy on them. Both J. and E. are drawn upon, but after the death of Saul, E. suddenly disappears.*

Probably, however, the state of affairs is more complicated than this brief statement would imply. Various histories seem to have existed.

(1) *A history of the Ark, very fragmentary.*

(2) *A history of the institution of monarchy.*

(3) *The memoirs of David's court, very full. See especially* 2 Sam. ix.–xx.

All these three may be dated 950–920 B.C.

(4) *A Biography of Samuel the Prophet* (630 B.C.).

(5) *A Deuteronomic version, very likely dating from the latter half of the exile, the characteristic of which is that it regards monarchy as a lapse from the originally designed Theocracy of Israel.*

A final post-Deuteronomic edition would come much later.

The Books of Samuel may be divided into four parts:

(i) 1 Sam. i.–xiv. *Samuel and Saul.*

(ii) 1 Sam. xv.–2 Sam. viii. *Saul and David.*

(iii) 2 Sam. ix.–xx. *The Court of David.*

(iv) 2 Sam. xxi.–xxiv. *Appendix.*

As revised by the Deuteronomic writer, the original account of the kingship is largely altered. Thus in chap. viii. *Israel is happy under a Theocracy and the demand for a king is a rebellion against Jahveh, their true king* (xii.–12). *But in chap.* ix. *Israel is afflicted by the Philistines and the monarchy is apparently God's gracious gift to his people. In the second view Samuel is only a comparatively obscure seer in a country village* (ix. 6 *ff.*), *whereas in the first view Samuel is the judge of all Israel, the minister of Jahveh's Theocracy* (*chap.* vii., viii. *and* ix). *Thus we have:—*

(*D.*) *Hostile to the monarchy,* viii. 1–22, x. 17–24, xii. 1–25.

(*M.*) *Favourable to monarchy,* ix., x. 1–16, xi. 1–11.

Though D. is the Deuteronomic version, and was recommended to Jewish readers, the other version is the more trustworthy and the older.

D. is practically E. rewritten and combined with a life of Samuel, whereas the more primitive version may be called J., including a history of the Ark and the annals of David's court.

2 Sam. ix.–xx. *is practically a literary unit, a brilliant picture of early monarchy, written quite early either by the family of Abiathar* (1 Sam. xxii. 20) [*the supposition of Duhm and Budde*] *or by Ahimaaz, the son of Zadok, who appears in Absalom's rebellion* [*the hypothesis of Klostermann*].

Observe that David's magnanimity to Saul is twice recorded, 1 Sam. xxiii. 19—xxiv. 22, *and* 1 Sam. xxvi. *Perhaps the second account is the more trustworthy, but they are clearly doubles* (*like Abraham's deception as to his wife Sarah, whom he twice represents as his sister*).

3 AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was* no open vision. And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax

dim, *that* he could not see; and ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep;* that the LORD called Samuel: and he answered, Here *am* I. And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

The Call of Samuel III. 1-19

And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I. And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It *is* the LORD: let him do what seemeth him good.

And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

4 AND the word of Samuel came to all Israel.

Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the

Philistines: and they slew of the army in the field about four thousand men.

The Taking of the Ark IV. 1-18

And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out. And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli. Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son? And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat

backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

The Election of Saul
VIII.—X. 2

8 AND it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: *they were* judges in Beer-sheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

And Samuel told all the words of the LORD unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers. And he will take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge

us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD. And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

9 NOW there was a man of Benjamin, whose name *was* Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son, whose name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher than any of the people.

And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses. And he passed through mount Ephraim, and passed through the land of Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not. *And* when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us. And he said unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go. Then said Saul to his servant, But, behold, *if* we go, what shall we bring the man? for the bread is spent in our vessels, and *there is* not a present to bring to the man of God: what have we? And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way. (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet was beforetime called a Seer.) Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God *was*.

And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here? And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for *there is* a sacrifice of the people to day in the high place: as soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; *and* afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him. And they went up into the

city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

Now the LORD had told Samuel in his ear a day before Saul came, saying, To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*. And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom *is* all the desire of Israel? *Is it* not on thee, and on all thy father's house? And Saul answered and said, *Am* not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. And the cook took up the shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is left! set *it* before thee, *and* eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the house. And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.

10 THEN Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance? When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest

to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

Rejection of Saul XV. 1-31.

15 SAMUEL also said unto Saul, The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that *is* over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

Then came the word of the LORD unto Samuel, saying, It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD: I have performed the commandment of the LORD. And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD

anointed thee king over Israel? And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams. For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou. And also the Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent. Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

So Samuel turned again after Saul: and Saul worshipped the LORD.

The Election of David
XVI.

16 AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed *is* before him. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD *is* with him. Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep. And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul. And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. And it came to pass, when the *evil* spirit from God was

upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

David and Goliath.—*The story is probably unhistorical. Observe that in* xvii. *David is represented as a youth, whereas in* xvi. 14 *he is a mature man of war. Moreover in* 2 Sam. xxi. 19 *the slayer of Goliath is a Bethlehemite, Elhanan, the son of Jair. Add to this that in the oldest Greek version, about thirty verses are wanting* (xvii. 12–31, 41, 50, 55–58, xviii. 1–5). *It looks as if the Hebrew version wanted to magnify its favourite David by attributing to him some well-known exploit. Perhaps in the older version, the Philistine champion was nameless, and his name was added afterwards from the Elhanan Goliath. But to reconcile the inconsistencies in the narrative is almost hopeless.*

David and Goliath XVII.—XVIII. 5

17 NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span. And *he had* an helmet of brass upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass. And *he had* greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed and greatly afraid.

Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul. And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the

battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David *was* the youngest: and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of *their* thousand, and look how thy brethren fare, and take their pledge.

Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? *Is there* not a cause? And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him. And David

said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle *is* the LORD'S, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his

bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith.

And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell. And the king said, Enquire thou whose son the stripling *is*. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.

18 AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

And David went out whithersoever Saul sent him, *and* behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

19 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand. And Saul sought to smite David even to the wall with

the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain. So Michal let David down through a window: and he went, and fled, and escaped. And Michal took an image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth. And when Saul sent messengers to take David, she said, He *is* sick. And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him. And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster. And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

David's Escape from Saul XIX. 8–17

David and Jonathan.—*This chapter forms an effective and picturesque episode taken mainly from the early sources of J.*

20 AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it *is* not *so*. And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do *it* for thee.

David and Jonathan XX.

And David said unto Jonathan, Behold, to morrow *is* the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even. If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Beth-lehem his city: for *there is* a yearly sacrifice there for all the family. If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwith

standing, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly? And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and shew it thee; the LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: but *also* thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

So Jonathan made *a covenant* with the house of David, *saying*, Let the LORD even require *it* at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

Then Jonathan said to David, To morrow *is* the new moon: and thou shalt be missed, because thy seat will be empty. And *when* thou hast stayed three days, *then* thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was *in hand*, and shalt remain by the stone Ezel. And I will shoot three arrows on the side *thereof*, as though I shot at a mark. And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and no hurt; *as* the LORD liveth. But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away. And *as touching* the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; surely he *is* not clean.

And it came to pass on the morrow, *which was* the second *day*

of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day? And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem: and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there:* and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious *woman,* do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry *them* to the city.

And as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

24 AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi. Then Saul took three thousand

chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD. So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way. David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

David spares Saul's life
XXIV.

And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee. As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lifted up his voice and wept. And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee

good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

The Witch of Endor.—*The classical passage on familiar spirits and wizards is* Deuter. xviii. 10, *et foll.*: "*For all these things are an abomination to the Lord.*" *So Isaiah will have nothing to do with necromancers. See* Is. viii. 19.

28 NOW Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city.

And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

The Witch of Endor XXVIII. 3–25

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David: because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way. But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof: and she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

2 SAMUEL

6 AND it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. And it was *so*, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

And David danced before the LORD with all *his* might; and David *was* girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

The Ark comes to Jerusalem VI. 12–23

And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house.

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! And David said unto Michal, *It was* before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD. And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour. Therefore Michal the daughter of Saul had no child unto the day of her death.

11 And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman *was* very beautiful to look upon. And David sent and enquired after the woman. And *one* said, *Is* not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I *am* with child.

David and Bath-sheba XI. 2—XII. 24

And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war prospered. And David said to

Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess *of meat* from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing. And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die.

And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*. And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

Then Joab sent and told David all the things concerning the war; and charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a mill-stone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

So the messenger went, and came and shewed David all that Joab had sent him for. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also. Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle

more strong against the city, and overthrow it: and encourage thou him.

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son.

But the thing that David had done displeased the LORD.

12 AND the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich *man* had exceeding many flocks and herds: but the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee, out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD

to blaspheme, the child also *that is* born unto thee shall surely die. And Nathan departed unto his house.

And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.

Rebellion and Death of Absalom XVIII. 1-33

18 AND David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thousand of us: therefore now *it is* better that thou succour us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom.

And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel: and the battle was in the wood of Ephraim; where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away. And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle. And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none *touch* the young man Absalom. Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran. Then said Ahimaaz

the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called upon the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings. And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He *is* a good man, and cometh with good tidings.

And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*. And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still. And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee. And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

1 KINGS

I. and II. Kings.—*The books of Kings consist of two Deuteronomist redactions of primitive material, D_1 and D_2, and possibly a still later revision by P. (though that is doubtful)—D_1 about* 600 B.C., *D_2 not before the Babylonian exile. The object of the Deuteronomist writer is throughout to point the moral:—*

(1) *Fidelity to Jahveh is rewarded by national prosperity: infidelity by national disaster.*

(2) *There must be no foreign worships, and*

(3) *no high places. No calf-worship, such as ruined the Northern kingdom.*

(4) *Sacrificial worship must be restricted to the central Sanctuary at Jerusalem. The Temple—the Davidic dynasty—the Prophets (such as Elijah and Elisha), are the three great theocratic institutions.*

Still the Deuteronomist redactor does not falsify history like the author of Chronicles, e. g. Ahab, despite his sins, is shown to have had many good traits and to have done many great things.

But what are the materials on which D. works?

(i) *The Book of the Chronicles of the Kings of Israel (cited for all the reigns, except Jehoram and Hoshea).*

(ii) *The Book of the Chronicles of the Kings of Judah (cited for all except Ahaziah, Athaliah, Jehoahaz, Jehoiachin and Zedekiah).*

(iii) *The Book of the Acts of Solomon* (1 K. xi. 41). *Perhaps in Solomon's dream at Gibeon* (1 K. iii. 4–15), *his judgment* (iii. 16–28) *and the visit of the Queen of Sheba* (x. 1–10) *we have anecdotes independent of the formal history, or they may have been incorporated into the formal history from older traditions.*

(iv) *Temple and Palace descriptions in* 1 K. vi. *and* vii. *come perhaps from documents preserved in the Temple archives.*

(v) *Biographies of the great Northern prophets. Elijah:* 1 K. xvii.–xix., xxi.; 2 K. i. 2–17. *Elisha:* 2 K. ii., iv. 1—vi. 23, vii. 1–15, viii. 14–21.

(vi) *Biography of the prophet Isaiah, made use of in the account of Hezekiah* (2 K. xviii, 17, xx. 19).

One of the LXX versions gives a widely different account of Jeroboam's career, inserting new matter between vv. 24 *and* 25 *of* 1 K. xii.

TABLE OF KINGS, WITH SOME PROBLEMATICAL DATES (ACCORDING TO DR. SKINNER).[1]

Judah.	Israel.
Solomon, 971.	*Jeroboam*, 932.
Rehoboam, 932.	*Nadab*, 912.
Abijam, 916.	*Baasha*, 911.
Asa, 914.	*Elah*, 888.
Jehoshaphat, 874.	*Zimri*, *Omri*, 887.
Jehoram, 850.	*Ahab*, 876.
Ahaziah, 843.	*Ahaziah*, 855.
Athaliah, 843.	*Jehoram*, 854.
Jehoash, 837.	*Jehu*, 843.
Amaziah, 798.	*Jehoahaz*, 816.
Azariah, 790.	*Jehoash*, 800.

[1] *The Century Bible*, 1 and 2 Kings (T. C. and E. C. Jack). Introduction by John Skinner, D.D.

Judah.	Israel.
Jotham (with Azariah), 749.	*Jeroboam II.*, 785.
Jotham (alone), 739.	*Zechariah, Shallum*, 745.
Ahaz, 735.	*Menahem*, 745.
Hezekiah, 720.	*Pekahiah*, 736.
Manasseh, 692.	*Pekah*, 735.
Amon, 638.	*Hoshea*, 732.
Josiah, 637.	
Jehoahaz, 607.	*Fall of Samaria*, 722.
Jehoiakim, 607.	
Jehoiachin, 597.	
Zedekiah, 597.	

Fall of Jerusalem, 587.

Solomon's Judgment.—*Derived probably from early traditions found in the Book of the Acts of Solomon.*

The judgment of Solomon is paralleled by a story in Diodorus Siculus. Ariopharnes, king of Thrace, had to decide which of three pretenders was really the son of the dead king of the Cimmerians: he ordered them each to pierce the body of the dead father with a spear—the true son of course refused. (Quoted by Thenius, "Die Bücher der Könige erklärt," 2nd edition, 1873.)

Observe that the "wisdom" which appealed to the early Hebrews was not "the fear of the Lord" of Job and Proverbs, but a worldly wit, practical acuteness, a good judicial decision.

Judgment of Solomon III. 5–28

3 IN Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day. And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in. And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

And the speech pleased the LORD, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any

among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

Then came there two women, *that were* harlots, unto the king, and stood before him. And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child *was* unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*. Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him, to do judgment.

Dedication of Temple.—*Probably the kernel of this long account is an authentic utterance of Solomon preserved in the Book of Jasher, or in the Book of the Acts of Solomon, and therefore belonging to the period of the early monarchy.*

[*The account in* 2 Chron. v. *is a late version of the event written for didactic and priestly purposes—in the Persian period* (?).]

But after Solomon's words, "The Lord said . . . to abide in for ever," the passage is wholly Deuteronomic, composed and inserted by the compilers.

With the help of the LXX we can reconstitute Solomon's (*probably*)

genuine utterance. According to Dr. Cheyne ("Origin of Psalter," pp. 193, 212) *it should run thus:—*

The sun has Jahveh set in the heavens:
He (himself) has resolved to dwell in thick darkness:
Built have I a lofty mansion for thee,
A place for thee to dwell in for (all) ages.

The Dedication of the Temple by Solomon VIII. 1-61

8 THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which *is* the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place, even* under the wings of the cherubims. For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. And they drew out the staves, that the ends of the staves were seen out in the holy *place* before the oracle, and they were not seen without: and there they are unto this day. *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

Then spake Solomon, The LORD said that he would dwell in the thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;) and he said, Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying, Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose

David to be over my people Israel. And it was in the heart of David my father to build an house for the name of the LORD God of Israel. And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel. And I have set there a place for the ark, wherein *is* the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day. Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: that thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee,

and confess thy name, and pray, and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpiller; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness *there be;* what prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers.

Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and *toward* the house that I have built for thy name: then hear thou in heaven their prayer and their supplication, and maintain their cause.

If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; *yet* if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and *so* return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which

thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: for they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the LORD *is* God, *and that there is* none else. Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

Queen of Sheba.—*The story comes doubtless from early tradition, but the visit of the Queen of Sheba must have been primarily* political. *Therefore the present form of the story is probably due to later recensions as magnifying the* wisdom *of Solomon.*

Sheba, according to Pliny and Strabo, was a commercial empire in the S. W. of Arabia.

(*Cf.* Jer. vi. 20, Ezek. xxvii. 22, Isaiah lx. 6, Ps. lxxii. 15.)

We know nothing scarcely of its early history except that the names of queens have not been discovered amid the ruins of its capital, Mariaba, or Marib.

10 AND when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with

hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not *any* thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen *it:* and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

Queen of Sheba
X. 1–13

And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Division of the Kingdom.—*The writer has apparently some sympathy with the revolt, and was perhaps an Ephraimite. Probably the account comes from the Chronicles of the Kings of Israel. The phrase "unto this day," shows that the present narrative was not contemporary with the events detailed.* [*After v.* 24 *one of the LXX versions has a long additional paragraph about Jeroboam.*]

12 AND Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard *of it,* (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) that they sent

and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

Division of the Kingdom XII. 1–24

And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him: and he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore

king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

Elijah's Sacrifice.—*The scene of the sacrifice is Mount Carmel, which was held sacred by the Phœnicians and probably had an altar to Baal as well as to Jahveh.*

In chap. xix. *the name of Mount Horeb shows that this account comes from an Elohistic or Ephraimite source. Mount Sinai could have been reached from Beer-sheba in eight or ten days.*

In the Theophany in chap. xix. *observe that the conception of the divinity has got beyond thunderstorms and earthquakes. "The still small voice" is lit. "a sound of their silence." Cf.* Job iv. 16, *"silence and a voice."*

The whole story comes from the Elijah documents preserved in North Israel.

18 AND it came to pass *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

Elijah the Tishbite XVIII.-XIX.

And Ahab called Obadiah, which *was* the governor of *his* house. (Now Obadiah feared the LORD greatly: for it was *so*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah? And he answered him, I *am:* go, tell thy lord, Behold Elijah *is here.* And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is* not *there;* he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah *is here.* And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD'S prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah *is here:* and he shall slay me. And Elijah said, *As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. Now therefore send *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:* and call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under.* And they

took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood. And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time. And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between

his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot,* and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

19 AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me,* and more also, if I make not thy life as the life of one of them by to morrow about this time. And when he saw *that,* he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat. And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake: and after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice. And it was so, when Elijah heard *it,* that he wrapped his face in his mantle, and went out, and stood in the entering

in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria: and Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint *to be* prophet in thy room. And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

Ahab and Naboth.—*This chapter probably comes from a history of Elijah, but its position is very doubtful. Perhaps it should come before the contest on Carmel. At all events, the murder of Naboth (as Ewald remarks) directly led to the destruction of the house of Omri.*

Naboth's Vineyard
XXI.

21 AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And *then* carry him out, and stone him, that he may die.

And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee:* because thou hast sold thyself to work evil in the sight of the LORD. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall,

and him that is shut up and left in Israel, and will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin. And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel.

And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the LORD came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

Death of Ahab.—*The source is the National Annals of the House of Israel.*

Benhadad had refused to surrender the frontier city of Ramoth-gilead, and Ahab, after three years' truce, resolved to assert by force the rights belonging to him by the treaty of Aphek (see chap. xx.).

Jehoshaphat of Judah is thought to have been Ahab's vassal, because he married Ahab's daughter (2 Kings viii. 18).

Observe that Ahaz can command 400 prophets of Jahveh, suggesting a very different situation from that revealed in Elijah's biography. But, as we see in the course of the narrative, there has already begun a discord in the ranks of the prophetic body, which continues after this date in later Hebraic history.

22 AND they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead *is* our's, and we *be* still, *and* take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I *am* as thou *art*, my people as thy people, my horses as thy horses.

Death of Ahab at Ramoth-gilead
XXII. 1-40

And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day. Then the king of Israel gathered the prophets together, about four hundred men, and

said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king.

And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him? And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah. And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good. And Micaiah said, *As* the LORD liveth, what the LORD saith unto me, that will I speak. So he came to the king.

And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD? And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so. Now therefore, behold, the LORD hath put a lying spirit in the

mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him. And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. So the king died, and was brought to Samaria; and they buried the king in Samaria. And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.

Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel? So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

2 KINGS

Translation of Elijah.—*There was probably a Life of Elisha (as in Elijah's case), i.e. a collection of stories and traditions. The sons of the prophets in various localities, having reduced them to writing, put them loosely together. The translation of Elijah belongs to the Elisha group,* (1) *because Elijah is always depicted as a solitary man, and he is here brought into connection with prophetic guilds.* (2) *In* 1 Kings xix. *Elisha is already Elijah's successor, whereas here the succession is apparently doubtful, and depends upon the acuteness of Elisha's vision.*

2 AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him, As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know *it;* hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho. And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know *it;* hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

Ascent of Elijah II. 1–25

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: *nevertheless,* if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so.*

And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw *it,* and he cried, My father, my father, the

chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

And when the sons of the prophets which *were* to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren *land*. So the waters were healed unto this day, according to the saying of Elisha which he spake.

And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them. And he went from thence to mount Carmel, and from thence he returned to Samaria.

The Shunammite.—*We do not know the proper chronology here: the events may have happened in the reign of Jehoram, or under the dynasty of Jehu, with whom Elisha was on amicable terms. It is said that there are some traces in this chapter of local dialect, such as is not found elsewhere.*

4 NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be

bondmen. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

Elisha and the Shunammite
IV. 1–37

And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

And it fell on a day, that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died. And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out. And she called unto her hus-

band, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be* well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy* riding for me, except I bid thee. So she went and came unto the man of God to mount Carmel.

And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite: run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well. And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* vexed within her: and the LORD hath hid *it* from me, and hath not told me. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

The Story of Naaman.—*The region of Damascus is still watered by two main streams: the Nahr Barada (Abana) and the Nahr-el-Awaj (Pharpar). Rimmon or Rammân was the thunder-god of the Assyrians.*

5 NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him

the LORD had given deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord *were* with the prophet that *is* in Samaria! for he would recover him of his leprosy. And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

The Healing of Naaman the Assyrian
V.

And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. *Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, *As* the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it;* but he refused. And

Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, *Is* all well? And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him. And when he came to the tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white* as snow.

Siege of Samaria.—*When did this siege occur? We do not know. Benhadad need not be the contemporary of Ahab: he may be thes on of Hazael, whose activity lies in the reign of Jehoahaz, son of Jehu* (xiii. 3).

Either the account came from the biography of Elisha, or more probably from the Chronicles of the Kings of Israel.

6 AND it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver. And as the king of Israel was passing by upon the wall,

Siege of Samaria VI. 24—VII. end

there cried a woman unto him, saying, Help, my lord, O king. And he said, If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son. And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh. Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day. But Elisha sat in his house, and the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him? And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD; what should I wait for the LORD any longer?

7 THEN Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there. For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians,[1] to come upon us. Wherefore they arose and fled

[1] VII. 6.—Not Egyptians probably, but inhabitants of *Muzri* in Cappadocia, often confused with Egypt (*Mizraim*).

in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*. Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household. So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*. And he called the porters; and they told *it* to the king's house within.

And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see. They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see. And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD. And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria: and that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. And so it fell out unto him: for the people trode upon him in the gate, and he died.

Jehu.—*This is a finely descriptive chapter, a good specimen of the narrative style of the historians at their best.*

Elijah, Elisha and the prophets steadily opposed the religious policy of the house of Omri. Here Elisha carries out the revolution.

The Calling of Jehu IX.

9 AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: and when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. So the young man, *even* the young man the prophet, went to Ramoth-gilead.

And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel: and I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: and the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication. And they said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel. Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king. So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.)

And Jehu said, If it be your minds, *then* let none go forth *nor* escape out of the city to go to tell *it* in Jezreel. So Jehu

rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it* peace? So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the son of Nimshi; for he driveth furiously. And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so* many? And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him; surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

And when Jehu was come to Jezreel, Jezebel heard *of it;* and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, *Had* Zimri peace, who slew his master? And he lifted up his face to

the window, and said, Who *is* on my side? who? And there looked out to him two *or* three eunuchs. And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for she *is* a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands. Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: and the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

Sennacherib's Campaign.—*The campaign of Sennacherib recounted here is apparently a composite narrative, made up of three elements:*

(1) *A long section,* xviii. 17—xix. 7, *an attempt of Sennacherib to obtain the surrender of Jerusalem by threats. This summons was rejected by advice of Isaiah.*

(2) xix. 8–35. *Account of a threatening letter sent to Hezekiah by Sennacherib, when once more Isaiah prophesies that the Assyrian king would have to return to his own land.*

(3) *Lastly,* xviii. 13–16, *is apparently written by an annalist out of the royal Chronicles of the Kings of Judah. The name Hezekiah is spelt differently in sections* (3) *and* (1).

From Assyrian sources we know nothing of the two main narratives. In 701 B.C. *Sennacherib marched against the Western Syrian states, subdued Phœnicia, fought the battle of Eltekeh in the Philistine country against "Kings of Egypt," and then proceeded against Jerusalem. He did not take the city, but Hezekiah paid a large tribute.*

Why Sennacherib returned to Nineveh we know, though the cuneiform inscriptions do not state it in reference to this particular campaign. There was disturbance at home owing to the rise of Babylon, under Merodach-baladan. Also probably typhus broke out in his army. "The angel of the Lord," xix. 35.

About Tirhakah we know little (Is. xxxvii. 9) *except that he probably was not king of Egypt till* 691.

Hezekiah and Sennacherib XVIII. 13—XIX. 1-37

18 NOW in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house. At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which

Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field. And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest? Thou sayest, (but *they are but* vain words,) *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? Now, behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him. But if ye say unto me, We trust in the LORD our God: *is* not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it:* and talk not with us in the Jews' language in the ears of the people that *are* on the wall. But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?

Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria: thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree,

and drink ye every one the waters of his cistern: until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-shakeh.

19 AND it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and *there is* not strength to bring forth. It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are left.

So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou

hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelasar? Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD. And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.[1]

And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses. So Sennacherib king of Assyria departed, and went and returned and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

[1] Here follows Isaiah's song, which will be found in the Poetic Section. See Part II, Section 2.

NEHEMIAH

Nehemiah.—*The date of Ezra and Nehemiah's activity is about* 440 B.C., *during the ascendency of the Persians. The actual compilation of the memoirs of Ezra and Nehemiah took place about* 400 B.C.

The exiles from Babylon returned under Zerubbabel to their native land about 537 B.C.

4 BUT it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: and cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders. So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

The Rebuilding of the Walls of Jerusalem IV., V., VI. 1–16

But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come *and* to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you.* Therefore set I in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the LORD,

which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon. For the builders, every one had his sword girded by his side, and *so* builded. And he that sounded the trumpet *was* by me. And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another. In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that* every one put them off for washing.

5 AND there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live. *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards. Yet now our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already:* neither *is it* in our power *to redeem them;* for other men have our lands and vineyards.

And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they

their peace, and found nothing *to answer*. Also I said, It *is* not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor. But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God. Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work. Moreover *there were* at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us. Now *that* which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

Think upon me, my God, for good, *according* to all that I have done for this people.

6 NOW it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent

Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein *was* written, It is reported among the heathen, and Gashmu saith *it, that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together. Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee. And I said, Should such a man as I flee? and who *is there*, that, *being* as I *am*, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days. And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

JONAH

Jonah.—*Christ refers to Jonah* (Luke xi. 29–32) *as though his mission were historical. There is a prophet Jonah mentioned in* 2 Kings, xiv. 25 (*son of Amittai of Gath-hepher*). *But this book of Jonah is obviously a legend, a myth, a parable, invented for a particular purpose.*

It is one of the latest books of the Jewish Canon, because of its language in the first place, and secondly because it treats Nineveh as a city whose day is long since over ("*The King of Nineveh*" *is an unlikely phrase*). *The miraculous element is quite childish. Only Esther, Daniel and perhaps Chronicles are of a later date.*

But its moral is unexceptionable, and affords a happy contrast to the Jewish intolerance of "*Esther.*" *Just as Ruth showed how Jahveh can accept the* "*heathen*" *and bring them to honour, Jonah shows why Jahveh does not destroy the heathen. They, too, are his children, and he gives them time and opportunity for repentance.*

1 NOW the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

I.–IV.

But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou? And he said unto them, I *am* an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry *land*. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was

tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you. Nevertheless the men rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

2 THEN Jonah prayed unto the LORD his God out of the fish's belly, and said,

I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption, O LORD my God. When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.

And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

3 AND the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD.

Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose

from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands. Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

4 BUT it displeased Jonah exceedingly, and he was very angry. And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live.

Then said the LORD, Doest thou well to be angry?

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the LORD God prepared a gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, *even* unto death.

Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

DANIEL

Daniel.—*The date of Daniel is about* 164 B.C., *in the Maccabean period, and the general subject is closely connected with the reign of Antiochus Epiphanes, and the persecution which he engineered against the faith of Israel. The traditional date, of course, is the time of Cyrus and Nebuchadnezzar—say about* 538 B.C., *or a little before. The book is divided into two parts—*

(*i*) *Chap.* i.–vi., *the adventures of Daniel and his three friends, Hananiah, Misael, and Azariah, who in the third year of Jehoiachim are led captive by Nebuchadnezzar to Babylon. They remain true to the faith of their fathers.*

(*ii*) *Chap.* vii.–xii., *the visions of Daniel, which belong to Apocalyptic literature.*

3 NEBUCHADNEZZAR the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. III. 1-30

Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

Then an herald cried aloud, To you it is commanded, O people, nations, and languages, *that* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: and whoso falleth not

down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter. If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and

Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

Then Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

The Story of Nebuchadnezzar (*chap.* iv. 29–37) *is a characteristic instance of the way in which the Priestly writers transform their originals.*

In a Chaldean legend preserved in Abydenus (*Delitsch. Babel and Bible, English version, p.* 169), *Nebuchadnezzar at the summit of his power ascended the roof of the royal castle, announced the coming of Cyrus and the destruction of Babylon. "There shall come a Persian. . . . Would that, before the citizens perish, he might be hunted through the desert . . . where wild beasts seek their food and birds fly: would that among mountain clefts and gorges he might wander alone." Thus in Daniel what Nebuchadnezzar wishes for an enemy is transferred to himself.*

5 BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. V. 1–31

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king

cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise *men:* but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

Now the queen by reason of the words of the king and his lords came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say,* thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee. And now the wise *men,* the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his

heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written.

And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median[1] took the kingdom, *being* about threescore and two years old.

6 IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm. VI. 1–28

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God. Then these presidents

[1] Of course it was not Darius, but Cyrus.

and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the

king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

ESTHER

Esther.—*The Book of Esther originated in Persia. Its date is about* 180 B.C. *It narrates how, after the repudiation of Vashti, Esther, the adopted daughter of the Jewish exile, Mordecai, became the wife, or consort, of the Persian king, Ahasuerus (Xerxes), and from this position of advantage, broke up the plot of Haman, the enemy of the Jews, and secured for her countrymen a bloody revenge.*

If it be regarded purely as a romance, *then Esther becomes a sort of Scheherezade of the Thousand and One Nights. But, as a* canonical *book, it is repulsive in the extreme, because it breathes a spirit of fierce Jewish hatred and exclusiveness. If it was composed during the Maccabean period, we see in it some of the spirit produced by the oppression of Antiochus Epiphanes. It is apparently later than Daniel.*

The object of the book is to explain the feast of Purim [In iii. 7 *the explanation is wrong, because there is no Persian word "pûr" with the meaning of "lot"], and we are not quite sure whether Purim is a Persian or a Babylonian festival. Purim is apparently not of purely Jewish origin. The book was not admitted into the Canon without protest: although in the Pre-Christian era, it enjoyed a good deal of popularity.*

The Story of Vashti I. 1-22

1 NOW it came to pass in the days of Ahasuerus, (this *is* Ahasuerus which reigned, from India even unto Ethiopia, *over* an hundred and seven and twenty provinces:) *that* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace, in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him: when he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; *where were* white, green, and blue, *hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds *were of* gold and silver, upon a pavement of red, and blue, and white, and black, marble. And they gave *them* drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king. And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha,

and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* fair to look on. But the queen Vashti refused to come at the king's commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment: and the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the seven princes of Persia and Media, which saw the king's face, *and* which sat the first in the kingdom;) What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus. For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.

And the saying pleased the king and the princes; and the king did according to the word of Memucan: for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that *it* should be published according to the language of every people.

The Story of Esther II.–IX.

2 AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the

fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them:* and let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that *is,* Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and he preferred her and her maids unto the best *place* of the house of the women. Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew *it.* And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit,* six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;) then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And

Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

And when the virgins were gathered together the second time then Mordecai sat in the king's gate. Esther had not *yet* shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

3 AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him. And all the king's servants, that *were* in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence. Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar. And Haman said unto king Ahasuerus, There is a certain people scattered abroad and

dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries. And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

4 WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

So Esther's maids and her chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not. Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*. So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the

king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. And Hatach came and told Esther the words of Mordecai.

Again Esther spake unto Hatach, and gave him commandment unto Mordecai; All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. And they told to Mordecai Esther's words.

Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

Then Esther bade *them* return Mordecai *this answer*, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

5 NOW it came to pass on the third day, that Esther put on *her* royal *apparel*, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom. And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

And the king said unto Esther at the banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy

request? even to the half of the kingdom it shall be performed. Then answered Esther, and said, My petition and my request *is;* If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

6 ON that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him. And the king said, Who *is* in the court. Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? And Haman answered the king, For the man whom the king delighteth to honour, let the royal apparel be brought which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which

is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends every *thing* that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

7 SO the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom. Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

And the king arising from the banquet of wine in his wrath *went* into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet

of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

8 ON that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he *was* unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, and said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which *are* in all the king's provinces: for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

Then were the king's scribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

wherein the king granted the Jews which *were* in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey, upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar. The copy of the writing for a commandment to be given in every province *was* published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. *So* the posts that rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

9 NOW in the twelfth month, that *is*, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;) the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people. And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha, and Dalphon, and Aspatha, and Poratha, and Adalia, and Aridatha, and Parmashta, and Arisai, and Aridai, and Vajezatha, the ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

On that day the number of those that were slain in Shushan the palace was brought before the king. And the king said

unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows. And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons. For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

But the other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, on the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness. Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of* gladness and feasting, and a good day, and of sending portions one to another.

And Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far, to stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, as the days wherein the Jews rested from their enemies, and the month which was turned unto *them* from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them; because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to consume them, and to destroy them; but when *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which

had come unto them, the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their *appointed* time every year; and *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim. And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth, to confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. And the decree of Esther confirmed these matters of Purim; and it was written in the book.

THE LITERARY MAN'S BIBLE

PART II

I. THE PROPHETS

London: Chapman & Hall, Ltd.

Stanford's Geogl Estab.t London.

PART II

I. THE PROPHETS

ISAIAH

The Book of Isaiah *has been justly described as "A mosaic of fragments which have been worked over again and again"—almost down to the birth of Christ.*

Isaiah—that is to say, the historical Isaiah—lived at a time of critical importance (see Introductory Essays, §§ v. and vi.), when after the downfall of Israel Judah became the sole representative of the faith of Jahveh, 736–650 (?). He is supposed to have suffered a martyr's death in the reign of Manasseh (Heb. xi. 37).

1st Section.—*Chap.* i.–xii. *Discourses addressed exclusively to Judah and Israel.*

1 THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah. I. 1–20

Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

Hear the word of the LORD, ye rulers of Sodom; give ear unto

the law of our God, ye people of Gomorrah. To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.

2 ENTER into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low: and upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills *that are* lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures.

II. 10–22

And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

Cease ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?

5 NOW will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. V. 1–8

Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!

Isaiah's Consecration to the Prophetic Mission, B.C. 736.

6 IN the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. VI. 1–12

Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: and he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand

not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Then said I, LORD, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

The word "virgin" (Heb. "almah") is very difficult to understand, and commentators are hopelessly at variance. Perhaps it designates the Jewish community at Jerusalem, out of which the ideal ruler was to come. (E. Meier.)

7 MOREOVER the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

VII. 10–16

IX.–XI.—*Are these post-exilic? It is more reasonable, perhaps, to suppose that they belong to Isaiah. "The child" is different from post-exilic thought. Besides, how are we to explain the origin and development of Messianic Hope unless we find it commenced at all events in Isaiah himself?*

9 THE people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it

IX. 2–7

with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

11 AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. XI. 1–10

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

2nd Section.—xiii.-xxiii. *Oracles, distinguished by the designation "Burden," and directed to foreign peoples. The oracle concerning Babylon*—xii. 2—xiv. 23—*must have been written during or after the Babylonian exile—much later than the true Isaiah.*

14 AND it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, XIV. 3–19

How hath the oppressor ceased! the golden city ceased! The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth. The whole earth is at rest, *and* is quiet: they break forth into singing. Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

Hell from beneath is moved for thee to meet *thee* at thy

coming: it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.

They that see thee shall narrowly look upon thee, *and* consider thee, *saying, Is* this the man that made the earth to tremble, that did shake kingdoms; *that* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners? All the kings of the nations, *even* all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

XIX.—*This was probably written in* 343 B.C., *when Egypt was punished by Artaxerxes Ochus III. It cannot have been written by Isaiah.*

19 THE burden of Egypt.

Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts. And the waters shall fail from the sea, and the river shall be wasted and dried up. And they shall turn the rivers far away; *and* the brooks of defence shall be emptied and dried up: the reeds and flags shall wither. The paper reeds by the brooks, by the mouth of the brooks, and

XIX. 1-10

every thing sown by the brooks, shall wither, be driven away, and be no *more*. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Moreover they that work in fine flax, and they that weave networks, shall be confounded. And they shall be broken in the purposes thereof, all that make sluices *and* ponds for fish.

3rd Section.—xxiv.-xxvii. *A picture of the judgment of the world and of Messianic Salvation. Perhaps belongs to the Greek period (about* 330 B.C.*), of Alexander the Great.* Not *by Isaiah, in all probability: it is quite unlike his style.*

25 O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things; thy* counsels of old *are* faithfulness *and* truth. For thou hast made of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low. XXV.-XXVI.

And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

26 IN that day shall this song be sung in the land of Judah; We have a strong city; salvation will *God* appoint *for* walls and

bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee:* because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength: for he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust. The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

The way of the just *is* uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul *is* to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness. Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD. LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them.

LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O LORD our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name. *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth. LORD, in trouble have they visited thee, they poured out a prayer *when* thy chastening *was* upon them. Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen. Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

4th Section.—xxviii.-xxxiii., xxxiv., xxxv., xxxvi.-xxxix. *The straits of Jerusalem in the siege by the Assyrians and its deliverance (including threats against Edom).*

29 WHEREFORE the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid. XXIX. 13–24

Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

32 BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said *to be* bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error XXXII. 1–20

against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand.

Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns *and* briers; yea, upon all the houses of joy *in* the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest; and the city shall be low in a low place.

Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

XXXIV., XXXV.—*These chapters seem to belong to the range of thoughts of Deutero-Isaiah. See Introductory Essays,* § v.

XXXIV.–XXXV.

34 COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree.

For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to

judgment. The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For *it is* the day of the LORD'S vengeance, *and* the year of recompences for the controversy of Zion.

And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, *and* a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

35 THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the

wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:* and the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

5th Section.—xl.–lxvi. *In which Babylon, not Assyria, is the aggressor and the tyrant.*

This is the work first of the writer called Deutero-Isaiah, *comprising roughly* xl.–lv., *date about* 540 B.C., *written towards the end of the Babylonian exile, when hopes were high concerning Cyrus.*

Then lvi.–lxvi. *represent the work of* Trito-Isaiah *about* 450 B.C., *written in Palestine after the return from the exile.*

40 COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

XL. 1–31

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with

his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him? With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him *are* as nothing; and they are counted to him less than nothing, and vanity.

To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding. He giveth power to the faint; and to *them that have* no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew *their* strength; they

shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

42 BEHOLD my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

XLII. 1-16

Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house. I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images.

Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the LORD, and declare his praise in the islands.

The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

Hear, ye deaf; and look, ye blind, that ye may see. Who *is*

blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD'S servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable. But this *is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

Who among you will give ear to this? *who* will hearken and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

44 YET now hear, O Jacob my servant; and Israel, whom I have chosen: Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up *as* among the grass, as willows by the water courses. One shall say, I *am* the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel. XLIV. 1-28

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witnesses. Is there a God beside me? yea, *there is* no God; I know not *any*.

They that make a graven image *are* all of them vanity; and their delectable things shall not profit; and they *are* their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image *that* is profitable for nothing? Behold, all his fellows shall be ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*. Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it;* he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

They have not known nor understood: for he hath shut their eyes, that they cannot see; *and* their hearts, that they cannot understand. And none considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it:* and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the LORD hath done *it:* shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things;* that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah,

Ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I will dry up thy rivers: that saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

45 I WILL go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou XLV. 2-13 mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

49 LISTEN, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. XLIX. 1-17 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou *art* my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for

nought, and in vain: *yet* surely my judgment *is* with the LORD, and my work with my God. And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

50 THUS saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I

L.-LIII.

make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering.

The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. *He is* near that justifieth me; who will contend with me? let us stand together: who *is* mine adversary? let him come near to me. Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

51 HEARKEN to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged. Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him. For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

Hearken unto me, ye that know righteousness, the people in whose heart *is* my law; fear ye not the reproach of men, neither

be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon? *Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.

I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass; and forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts *is* his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out. *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up. These two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God. Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

52 AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* blasphemed. Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will be* your rereward.

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

53 WHO hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet

we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

54 SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

LIV., LV.

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD.

55 HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David. Behold, I have given him *for* a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as

the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

60 ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

LX., LXI. 1-3

Who *are* these *that* fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought. For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of

them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

61 THE Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

The social conditions point to the time immediately before the reformation of Ezra and Nehemiah. It was against the abuses of the period that Nehemiah's crusade was directed. Some time therefore before 444.

63 WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? LXIII. 1-6

I that speak in righteousness, mighty to save.

Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance *is* in mine heart, and the year of my redeemed is come. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

64 OH that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence! When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

LXIV. 1-12

For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand. Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

JEREMIAH

Jeremiah.—*Three characteristics meet us in the Book of Jeremiah. First, it is more largely autobiographical than other prophetic books. Second, it reveals more of the personal character of Jeremiah himself than is usual in such works, and in a sense anticipates some of the personal religion of the Psalter. Third, it is largely influenced by the discovery of the Book of Deuteronomy. Jeremiah was the prophet of the decline and fall of the Kingdom of Judah. Having been called to his sacred mission in the thirteenth year of Josiah* (626 B.C.), *he lived through the reigns of Josiah's successors, Jehoiahaz, Jehoiachim, Jehoiachin and Zedekiah. Shortly after the fall of Jerusalem in* 586 B.C. *Jeremiah was carried against his will into Egypt, where we lose sight of him. Five years after his call to be a prophet, in the eighteenth year of Josiah* (621), *the Book of the Law (that is to say, Deuteronomy in its original form) was discovered by Hilkiah in the Temple, and we find that the influence of the Deuteronomic author is very strong upon some of the later parts of Jeremiah's book. As we know, the compilers of the Books of Judges and Kings wrote under Deuteronomic influence, and some of the phrases are parallel with the phrases of Jeremiah. For instance, "Men of Judah and inhabitants of Jerusalem."* (*Compare* Jeremiah iv. 4, *with* 2 Kings xxiii. 2.) *The phrase "Vanity" and "vanities" as applied to unreal gods is found* Jeremiah ii. 5, 1 Kings xvi. 13, *and* Deuteronomy xxxii. 21. *Apart from the discovery of Deuteronomy and the reformation of Josiah's reign, the other most decisive date in Jeremiah's prophetic ministry occurs in the reign of Jehoiachim. In* 605 B.C. *Pharaoh Necoh tried to cross the Euphrates, and was defeated by Nebuchadnezzar at Carchemish. There was an end henceforth of Egyptian ambitions, and Jeremiah himself, quickly grasping the change, saw that Nebuchadnezzar was going to be the great monarch of the future, who would control the whole of Western Asia. Hence Jeremiah constantly urged the Kings of Judah to yield to the inevitable and accept a condition of dependence upon Babylon. The autobiographical part of the book (chapter* XXXVI.) *is concerned with the circumstances under which Jeremiah's prophecies were first committed to writing by Baruch. That occurred in the fourth year of Jehoiachim* (604 B.C.). *In* 603 *Baruch read the roll publicly before the people, and the King Jehoiachim, hearing of its contents, ordered it to be brought before him, cut it in pieces and burned it in the fire. After the destruction of the roll Jeremiah ordered Baruch to rewrite its contents in a second roll, and to add "besides many like words." This roll must evidently have formed the nucleus of the existing Book of Jeremiah. How and when other parts were added we do not know, but the process must have been a gradual one, and was not completed until long after the death both of Baruch and of Jeremiah. It is supposed that the process of amalgamation and revision went on as late as the second century of our era. It is noticeable that in the Book of Jeremiah the text of the Septuagint differs more widely from the Hebrew than is the case in any other part of the Old Testament.*

So far as Jeremiah's personal character is concerned, we can understand why he was supposed to be the author of the Book of Lamentations. As Dr. Driver says, his was "a susceptible, deeply emotional nature"—much more of a weeping prophet than Isaiah; and it is for this reason, no doubt, that Mr. Matthew Arnold accounted him as inferior to Isaiah. As a matter of fact, however, he was considered by the Jews themselves as at least equal, if not superior to all the other prophets, especially perhaps

because of the clear indication to be found in his chapters of personal piety and dependence upon Jahveh. By this life of personal communion with the Deity, Jeremiah became the spiritual father of the Psalmists. He belongs to the best line of prophetic thought, because to him external rites and ceremonies were valueless as compared with the religion of the soul. There is a great deal of difference in this respect between him and Ezekiel, and still more between him and the official priestly writers.

9 OH that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men. And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

IX. 1-24

Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity. Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.

Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people? Their tongue *is as* an arrow shot out; it speaketh deceit: *one* speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait. Shall I not visit them for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through *them;* neither can *men* hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone. And I will make Jerusalem heaps, *and* a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

Who *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through? And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to

drink. I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning *women*, that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out. Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation. For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets. Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather *them*.

Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

This chapter seems to depend on Deutero-Isaiah. All through this section the people appear to be living among a heathen population and to be exposed to temptation. Probably this passage is a late interpolation, not by Jeremiah himself.

10 HEAR ye the word which the LORD speaketh unto you, O house of Israel: Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. X. 1-10, 12-25 For the customs of the people *are* vain: for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They *are* upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also *is it* in them to do good.

Forasmuch as *there is* none like unto thee, O LORD; thou *art* great, and thy name *is* great in might. Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee. But they are altogether brutish and foolish: the stock *is* a doctrine of vanities. Silver

spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*. But the LORD *is* the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them. They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish. The portion of Jacob *is* not like them: for he *is* the former of all *things;* and Israel *is* the rod of his inheritance: The LORD of hosts *is* his name.

Gather up thy wares out of the land, O inhabitant of the fortress. For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it so*. Woe is me for my hurt! my wound is grievous; but I said, Truly this *is* a grief, and I must bear it. My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains. For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered. Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.

O LORD, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps. O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

14 THE word of the LORD that came to Jeremiah concerning the dearth.

XIV. 1-22 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were ashamed and

confounded, and covered their heads. Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads. Yea, the hind also calved in the field, and forsook *it*, because there was no grass. And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

O LORD, though our iniquities testify against us, do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee. O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night? Why shouldest thou be as a man astonied, as a mighty man *that* cannot save? yet thou, O LORD, *art* in the midst of us, and we are called by thy name; leave us not.

Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

Then said the LORD unto me, Pray not for this people for *their* good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow. If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not. Hast thou utterly rejected Judah? hath thy soul lothed Zion? why

hast thou smitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold trouble! We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: for we have sinned against thee. Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us. Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

17 Thus saith the LORD; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.

XVII. 5-18

Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

The heart *is* deceitful above all *things*, and desperately wicked: who can know it? I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings. *As* the partridge sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

A glorious high throne from the beginning *is* the place of our sanctuary. O LORD, the hope of Israel, all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise. Behold, they say unto me, Where *is* the word of the LORD? let it come now. As for me, I have not hastened from *being* a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was *right* before thee. Be not a terror unto me: thou *art* my hope in the day of evil. Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

20 O LORD, thou hast deceived me, and I was deceived: thou

art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily. XX. 7-18

Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*. For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

But the LORD *is* with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: *their* everlasting confusion shall never be forgotten. But, O LORD of hosts, that triest the righteous, *and* seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause. Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers.

Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed. Cursed *be* the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad. And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide; because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*. Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

22 THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word, and say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation. XXII. 1-30

For thus saith the LORD unto the king's house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will

make thee a wilderness, *and* cities *which* are not inhabited. And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast *them* into the fire. And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

Weep ye not for the dead, neither bemoan him: *but* weep sore for him that goeth away: for he shall return no more, nor see his native country. For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more: but he shall die in the place whither they have led him captive, and shall see this land no more.

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and *it is* cieled with cedar, and painted with vermilion. Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and justice, *and* then *it was* well with him? He judged the cause of the poor and needy; then *it was* well *with him: was* not this to know me? saith the LORD. But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do *it*. Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed. I spake unto thee in thy prosperity; *but* thou saidst, I will not hear. This *hath been* thy manner from thy youth, that thou obeyedst not my voice. The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness. O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and

into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return.

Is this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the LORD. Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

31 AND it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD. In those days they shall say no more. The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. XXXI. 28-34

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: but this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

36 AND it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. XXXVI. 1-32

Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD,

which he had spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the house of the LORD: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD'S house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced against this people. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD'S house.

And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD'S house, in the ears of all the people.

When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words. And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber.

And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him. And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth. Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

46 ORDER ye the buckler and shield, and draw near to battle. Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines. Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: *for* fear *was* round about, saith the LORD. Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates. Who *is* this *that* cometh up XLVI. 3-28

as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof. Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow. For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates. Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; *for* thou shalt not be cured. The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.

Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee. Why are thy valiant *men* swept away? they stood not, because the LORD did drive them. He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword. They did cry there, Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed. *As* I live, saith the King, whose name *is* the LORD of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, *so* shall he come. O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant. Egypt *is like* a very fair heifer, *but* destruction cometh; it cometh out of the north. Also her hired men *are* in the midst of her like fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation. The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood. They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable. The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north. The LORD of hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that trust in him: and I will deliver them into

the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD.

But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid. Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

The oracle against Babylon in chap. l. *and* li. *is not genuine, and cannot be. In* li. 59–64 *we read that Jeremiah in the fourth year of Zedekiah's reign entrusted Seraiah, an official travelling with the king to Babylon, with a prophecy telling the ruin of Babylon. Seraiah, after reading this at Babylon, was to throw the roll into the Euphrates. This passage, then, is supposed to be the oracle so sunk. It was invented in later times. The actual mission of Seraiah seems to be genuine.*

51 O THOU that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness. The LORD of hosts hath sworn by himself, *saying*, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee. LI. 13–24

He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth *his* voice, *there is* a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them. They *are* vanity, the work of errors: in the time of their visitation they shall perish. The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance: the LORD of hosts *is* his name.

Thou *art* my battle ax *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock;

and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

EZEKIEL

Ezekiel.—*The prophet Ezekiel was the contemporary of Jeremiah, probably a later contemporary, but while Jeremiah remained in Jerusalem, Ezekiel was carried away into exile with Jehoiachin to Babylon. It is noticeable that a great deal of the imagery of Ezekiel's visions is derived from the Babylonian architecture. Ezekiel was the son of a priest of Jerusalem named Buzi. After being deported with the first set of captives, in* 597, *he lived in Babylon at Tel Abîb, on the river, or rather the artificial canal, called Chebar. His call to the prophetic office came in* 592, *and his mission lasted twenty-two years, ending apparently in* 570. *It was for a long time supposed that the Book of Ezekiel lies before us in the form in which it left the author's hand, and there is, no doubt, a unity of spirit and form running through it which gives it rather a remarkable place amongst the Books of the Old Testament. Nevertheless, critics have detected signs of a composite character, and one critic in especial, Kraetzschmar, believes it to be a work pieced together by a redactor out of two writings, neither of which goes back to Ezekiel himself. The more probable hypothesis is that Ezekiel is really the author; that he wrote down and elaborated his book as a whole somewhere about* 572 B.C., *and for this purpose availed himself of earlier memoranda, which he chose to leave unaltered. Curiously enough, although the book is more of a literary unity than others, its Hebrew text is perhaps the most corrupt of all.*

The divisions of Ezekiel are three. The first, including an introduction, extends to the end of the twenty-fourth chapter, a collection of addresses regarding the imminent destruction of Jerusalem. The second portion (chapters XXV.–XXXII.) *contains oracles against Ammon, Moab, Edom, Philistia, Tyre, Sidon and Egypt, which pre-suppose that Jerusalem has already fallen. The third section (chapters* XXXIII.–XLVIII.) *deals with Israel's future after the destruction of Jerusalem, and the famous Vision of the Temple (chapters* XL.–XLVIII.) *forms an almost independent sub-division. The general character of Ezekiel as a prophet is his close connection with the priestly writers and the Pentateuch. He begins that glorification of the Law, which was afterwards carried out at such great length and with such infinity of detail by later writers, although in Ezekiel's case the Law has not taken the place of the intimate personal religion usually inculcated by the prophets. There are points of contact between Ezekiel and the Book of Jeremiah, mainly illustrated in similar phrases, such as "I lay a stumbling-block before him"* (Jeremiah vi. 21 : Ezekiel iii. 20), *"Peace, peace, when there is no peace"* (Jeremiah vi. 14 : Ezekiel xiii. 10), *"To play the harlot"* (Jeremiah ii. 20 : Ezekiel xvi. 15), *"To smite upon the thigh"* (Jeremiah xxxi. 19 : Ezekiel xxi. 12), *and a few similar dictions. So, too, there is evidently a close connection between Ezekiel and the Book of Daniel, depending on the apocalyptic portions of Ezekiel. And in precisely similar fashion the Apocalypse of St. John derives much of its language and imagery from Ezekiel.*

I.—III. 15

1 NOW it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God. In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity, the word of the LORD came expressly unto Ezekiel

the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet *were* straight feet; and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings *were* joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went. As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.

Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: *and* they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings *were* full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels. When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings. And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about.

This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.

2 AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious.

But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand *was*

sent unto me; and, lo, a roll of a book *was* therein; and he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

3 MOREOVER he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it;* and it was in my mouth as honey for sweetness.

And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou *art* not sent to a people of a strange speech and of an hard language, *but* to the house of Israel; not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear. Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying,* Blessed *be* the glory of the LORD from his place. *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

18 THE word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel. Behold, all souls are mine; as the soul

XVIII. 1-32

of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

But if a man be just, and do that which is lawful and right, *and* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, and hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord GOD.

If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*, and that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife, hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, *that* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment, *that* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his

transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn *yourselves* from all your transgressions: so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye.

37 THE hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones, and caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

XXXVII. 1–14

Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came

together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

HOSEA

Hosea, *son of Beeri, a citizen of the kingdom of Israel, lived in the reign of Jeroboam II. His book falls into two parts: (i) chap.* i.–iii. *and (ii) chap.* iv.–xiv., *the earlier portion dated at about* 745 B.C., *the later between* 738 *and* 735 B.C.

6 COME, and let us return unto the LORD: for he hath torn,
and he will heal us; he hath smitten, and he will bind us up.
VI. 1–6 After two days will he revive us: in the third
day he will raise us up, and we shall live in his
sight. Then shall we know, *if* we follow on to know the LORD:
his going forth *is* prepared as the morning; and he shall come
unto us as the rain, as the latter *and* former rain unto the earth.
O Ephraim, what shall I do unto thee? O Judah, what shall I
do unto thee? for your goodness *is* as a morning cloud, and as
the early dew it goeth away. Therefore have I hewed *them*
by the prophets; I have slain them by the words of my mouth:
and thy judgments *are as* the light *that* goeth forth. For I
desired mercy, and not sacrifice; and the knowledge of God
more than burnt offerings.

JOEL

Joel's *time has been variously computed. But the diction and style seem to prove that "in the Book of Joel we possess a compendium of late Jewish eschatology, written about the year* 400 B.C., *as developed from later prophecy, with its tendency to flow over into apocalypse" (Cornill).*

2 BLOW ye the trumpet in Zion, and sound an alarm in my
holy mountain: let all the inhabitants of the land tremble: for
II. 1–32 the day of the LORD cometh, for *it is* nigh at
hand; a day of darkness and of gloominess, a day
of clouds and of thick darkness, as the morning spread upon the
mountains: a great people and a strong; there hath not been
ever the like, neither shall be any more after it, *even* to the years
of many generations. A fire devoureth before them; and behind
them a flame burneth: the land *is* as the garden of Eden before

them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God?

Then will the LORD be jealous for his land, and pity his people. Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: but I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

Fear not, O land; be glad and rejoice: for the LORD will do

great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

AMOS

Amos, *the oldest of the writing prophets whose work has been preserved, was a countryman living in Tekoa (a Judæan town). He was taken from his flock in order to prophesy against Israel and announce its overthrow (by the Assyrians). His date is about* 760 B.C. *Hosea is acquainted with Amos.* (*Cf.* Hos. iv. 15; v. 8; x. 5; *with* Amos v. 5.)

5 YE who turn judgment to wormwood, and leave off righteousness in the earth, *seek him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name: that strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

V. 7-27

They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as your treading

is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate *from their right.*

Therefore the prudent shall keep silence in that time; for it *is* an evil time. Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph. Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD.

Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept *them:* neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.

Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts.

9 I SAW the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will IX. 1-6

I command the serpent, and he shall bite them: and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good. And the Lord GOD of hosts *is* he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and *it* shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt. *It is* he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name.

MICAH

Micah *of Moresheth is referred to in* Jeremiah xxvi. 18: "*in the days of Hezekiah, king of Judah.*" *His date is somewhere about* 701 B.C.

4 BUT in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

IV. 1–5

6 WHEREWITH shall I come before the LORD,
And bow myself before the high God?
Shall I come before him with burnt offerings,
With calves of a year old?
Will the LORD be pleased with thousands of rams,
Or with ten thousands of rivers of oil?
Shall I give my firstborn *for* my transgression,
The fruit of my body *for* the sin of my soul?
He hath shewed thee, O man, what *is* good;
And what doth the LORD require of thee,
But to do justly, and to love mercy,
And to walk humbly with thy God?

VI. 6–8

NAHUM

Nahum *of Elkesi in Galilee is occupied with the subject of Nineveh's downfall. The date is doubtful. Nineveh is still standing, though threatened. Therefore it must be before* 607 B.C. *Perhaps* 608 *or a little earlier is the period best fitting the facts. Some authorities fix on* 650 B.C., *when there was a rising of Babylon against Nineveh.*

1 THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.

God *is* jealous, and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies. The LORD *is* slow to anger, and great in power, and will not at all acquit *the wicked:* the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. I. 1–15

The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time. For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry. There is *one* come out of thee, that imagineth evil against the LORD, a wicked counsellor.

Thus saith the LORD; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder. And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

ZEPHANIAH

Zephaniah *was a native of Jerusalem. His date is about* 630 B.C. *He probably wrote before the reforms of Josiah.*

1 THE word of the LORD which came unto Zephaniah the son
I. 1-18 of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

I will utterly consume all *things* from off the land, saith the LORD. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.

I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests; and them that worship the host of heaven upon the housetops; and them that worship *and* that swear by the LORD, and that swear by Malcham; and them that are turned back from the LORD; and *those* that have not sought the LORD, nor enquired for him.

Hold thy peace at the presence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof.

The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly. That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of

darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

HAGGAI

Haggai *is referred to in* Ezra v. 1, vi. 14. *He urged the people and its leaders to rebuild the ruined Temple in the second year of Darius* (520 B.C.). *His companion and helper was Zechariah the prophet.*

2 IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, II. 1–9

Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts: *according to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land;* and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver *is* mine, and the gold *is* mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

ZECHARIAH

Zechariah *is the colleague of Haggai. See above. His prophecies preserved are the first eight chapters of this Book. According to* Nehemiah xii. 16, *he was head of a "father's house" among the priests.*

The first eight chapters form an important part of prophetic literature, consisting of eight night-visions, interpreted to Zechariah by an angel. The High Priest Joshua and the Governor Zerubbabel as "The Branch" or "Shoot," in other words, the Messiah, are to be the anointed representatives of the Lord of the whole earth.

Chapter xiv. *is probably post-exilic, it may be as late as* 280 B.C. *Kuenen's view is that Chapters* xii.–xiv. *were written by a later secondary author living in a world of Ezekielian ideas.*

1 IN the eighth month, in the second year of Darius, came
I.–VI. the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

The LORD hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD. Your fathers, where *are* they? and the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white. Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*. And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth. And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

Then the angel of the LORD answered and said, O LORD of

hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the LORD answered the angel that talked with me *with* good words *and* comfortable words.

So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

And the LORD shewed me four carpenters. Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

2 I LIFTED up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein: for I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon. For thus said the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

Sing and rejoice, O daughter of Zion: for, lo, I come, and I

will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

3 AND he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?

Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

And the angel of the LORD protested unto Joshua, saying, Thus saith the LORD of hosts;

If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

4 AND the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof: and two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

So I answered and spake to the angel that talked with me, saying, What *are* these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what

these be? And I said, No, my lord. Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

Moreover the word of the LORD came unto me, saying,

The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof? And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves? And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord. Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth.

5 THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it. I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth. And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah. And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

Then lifted I up mine eyes, and looked, and, behold, there came

out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

6 AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass. In the first chariot *were* red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled and bay horses. Then I answered and said unto the angel that talked with me, What *are* these, my lord?

And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

And the word of the LORD came unto me, saying, Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest; and speak unto him, saying, Thus speaketh the LORD of hosts, saying,

Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

14 BEHOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee.. XIV. 1-21

And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark: but it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.

And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses. And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that *have* no *rain;* there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

MALACHI

Malachi.—*The time of the book's origin is in the period subsequent to Haggai and Zechariah. The Temple is built* (i. 10). *The author was a predecessor or contemporary of Ezra, writing perhaps about* 458 B.C. *But it is not wholly improbable that both the later Zechariah* (IX.–XIV.) *and Malachi constituted two anonymous minor prophetic writings which were added at the conclusion of the better-known and well-authenticated writings* (*Cornill*).

3 BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope: and he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right,* and fear not me, saith the

III.–IV.

hosts. For I *am* the LORD, I change not; therefore ye
Jacob are not consumed.
n from the days of your fathers ye are gone away from
ordinances, and have not kept *them*. Return unto me,
nd I will return unto you, saith the LORD of hosts. But ye
said, Wherein shall we return? Will a man rob God? Yet ye
have robbed me. But ye say, Wherein have we robbed thee?
In tithes and offerings. Ye *are* cursed with a curse: for ye
have robbed me, *even* this whole nation. Bring ye all the tithes
into the storehouse, that there may be meat in mine house, and
prove me now herewith, saith the LORD of hosts, if I will not
open you the windows of heaven, and pour you out a blessing,
that *there shall* not *be room* enough *to receive it*. And I will
rebuke the devourer for your sakes, and he shall not destroy the
fruits of your ground; neither shall your vine cast her fruit
before the time in the field, saith the LORD of hosts. And all
nations shall call you blessed: for ye shall be a delightsome land,
saith the LORD of hosts.

Your words have been stout against me, saith the LORD. Yet
ye say, What have we spoken *so much* against thee? Ye have
said, It *is* vain to serve God: and what profit *is it* that we have
kept his ordinance, and that we have walked mournfully before
the LORD of hosts? And now we call the proud happy; yea,
they that work wickedness are set up; yea, *they that* tempt God
are even delivered.

Then they that feared the LORD spake often one to another:
and the LORD hearkened, and heard *it*, and a book of remem-
brance was written before him for them that feared the LORD,
and that thought upon his name. And they shall be mine,
saith the LORD of hosts, in that day when I make up my jewels;
and I will spare them, as a man spareth his own son that serveth
him. Then shall ye return, and discern between the righteous
and the wicked, between him that serveth God and him that
serveth him not.

4 FOR, behold, the day cometh, that shall burn as an oven;
and all the proud, yea, and all that do wickedly, shall be
stubble: and the day that cometh shall burn them up, saith
the LORD of hosts, that it shall leave them neither root nor
branch. But unto you that fear my name shall the Sun of
righteousness arise with healing in his wings; and ye shall go
forth, and grow up as calves of the stall. And ye shall tread
down the wicked; for they shall be ashes under the soles of your
feet in the day that I shall do *this*, saith the LORD of hosts.

Remember ye the law of Moses my servant, which I com-
manded unto him in Horeb for all Israel, *with* the statutes and
judgments.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

THE LITERARY MAN'S BIBLE

PART II

II. POETIC SECTION

II. POETIC SECTION

EARLY POETICAL PIECES

Jacob's Blessing.—*The period is that of the early Monarchy or perhaps about the time of the divided kingdom,* 850 B.C. *Based on Jahvistic materials. The characterizations of the different tribes depend largely on word-plays upon their names.*

The Blessing of Jacob
Gen. xlix. 2-27

GATHER yourselves together, and hear, ye sons of Jacob;
And hearken unto Israel your father.
Reuben, thou *art* my firstborn,
My might, and the beginning of my strength,
The excellency of dignity, and the excellency of power:
Unstable as water, thou shalt not excel;
Because thou wentest up to thy father's bed;
Then defiledst thou *it:* he went up to my couch.
Simeon and Levi *are* brethren;
Instruments of cruelty *are in* their habitations.
O my soul, come not thou into their secret;
Unto their assembly, mine honour, be not thou united:
For in their anger they slew a man,
And in their selfwill they digged down a wall.
Cursed *be* their anger, for *it was* fierce;
And their wrath, for it was cruel:
I will divide them in Jacob,
And scatter them in Israel.
Judah, thou *art he* whom thy brethren shall praise:
Thy hand *shall be* in the neck of thine enemies;
Thy father's children shall bow down before thee.
Judah *is* a lion's whelp:
From the prey, my son, thou art gone up:
He stooped down, he couched as a lion,
And as an old lion; who shall rouse him up?
The sceptre shall not depart from Judah,
Nor a lawgiver from between his feet,
Until Shiloh come;
And unto him *shall* the gathering of the people *be.*
Binding his foal unto the vine,

And his ass's colt unto the choice vine;
He washed his garments in wine,
And his clothes in the blood of grapes:
His eyes *shall be* red with wine,
And his teeth white with milk.
Zebulun shall dwell at the haven of the sea;
And he *shall be* for an haven of ships;
And his border *shall be* unto Zidon.
Issachar *is* a strong ass
Couching down between two burdens:
And he saw that rest *was* good,
And the land that *it was* pleasant;
And bowed his shoulder to bear,
And became a servant unto tribute.
Dan shall judge his people,
As one of the tribes of Israel.
Dan shall be a serpent by the way,
An adder in the path,
That biteth the horse heels,
So that his rider shall fall backward.
I have waited for thy salvation, O LORD.
Gad, a troop shall overcome him:
But he shall overcome at the last.
Out of Asher his bread *shall be* fat,
And he shall yield royal dainties.
Naphtali *is* a hind let loose:
He giveth goodly words.
Joseph *is* a fruitful bough,
Even a fruitful bough by a well;
Whose branches run over the wall:
The archers have sorely grieved him,
And shot *at him*, and hated him:
But his bow abode in strength,
And the arms of his hands were made strong
By the hands of the mighty *God* of Jacob;
(From thence *is* the shepherd, the stone of Israel:)
Even by the God of thy father, who shall help thee;
And by the Almighty, who shall bless thee
With blessings of heaven above,
Blessings of the deep that lieth under,
Blessings of the breasts, and of the womb:
The blessings of thy father
Have prevailed above the blessings of thy progenitors
Unto the utmost bound of the everlasting hills:
They shall be on the head of Joseph,
And on the crown of the head of him that was separate from his brethren.

Benjamin shall ravin *as* a wolf:
In the morning he shall devour the prey,
And at night he shall divide the spoil.

The Red Sea Song.—*Obviously presupposes the settlement of Israel in Canaan and apparently the existence of the Temple of Solomon (see end of song). Ewald calls it the "true Passover Song," and it has some liturgical character. It probably contains both Jahvistic and Elohistic elements, but the date of composition seems to be about* 444 B.C.—*before Ezra-Nehemiah, because he quotes from it* (Neh. ix. 11).

The original writer (J.?) seems to be aware that the scene of the Exodus was in North Arabia. "The horse and his rider" does not quite agree with the chariots, unless "rider" means "charioteer."

I WILL sing unto the LORD, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.
The LORD *is* my strength and song, **The Red Sea Song** Exodus xv. 1–18
And he is become my salvation:
He *is* my God, and I will prepare him an habitation;
My father's God, and I will exalt him.
The LORD *is* a man of war:
The LORD *is* his name.
Pharaoh's chariots and his hosts hath he cast into the sea:
His chosen captains also are drowned in the Red sea.
The depths have covered them:
They sank into the bottom as a stone.
Thy right hand, O LORD, is become glorious in power:
Thy right hand, O LORD, hath dashed in pieces the enemy.
And in the greatness of thine excellency thou hast overthrown them that rose up against thee:
Thou sentest forth thy wrath, *which* consumed them as stubble.
And with the blast of thy nostrils the waters were gathered together,
The floods stood upright as an heap,
And the depths were congealed in the heart of the sea.
The enemy said, I will pursue, I will overtake,
I will divide the spoil; my lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them.
Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.
Who *is* like unto thee, O LORD, among the gods?
Who *is* like thee, glorious in holiness,
Fearful *in* praises, doing wonders?
Thou stretchedst out thy right hand,
The earth swallowed them.
Thou in thy mercy hast led forth the people *which* thou hast redeemed:

Thou hast guided *them* in thy strength unto thy holy habitation.
The people shall hear, *and* be afraid:
Sorrow shall take hold on the inhabitants of Palestina.
Then the dukes of Edom shall be amazed;
The mighty men of Moab, trembling shall take hold upon them;
All the inhabitants of Canaan shall melt away.
Fear and dread shall fall upon them;
By the greatness of thine arm they shall be *as* still as a stone;
Till thy people pass over, O LORD,
Till the people pass over, *which* thou hast purchased.
Thou shalt bring them in, and plant them in the mountain of thine inheritance,
In the place, O LORD, *which* thou hast made for thee to dwell in,
In the Sanctuary, O LORD, *which* thy hands have established.
The LORD shall reign for ever and ever.

The Little Songs *in "Numbers" are thoroughly ancient and popular in character—at least as old as 750, perhaps earlier still. They come from "The Book of the Wars of Jahve," a collection of songs of war and victory. The second—the Song of the Well—may metaphorically allude to the conquest of the Moabite town of Beer (Wellhausen). The third alludes to a victory of Israel over Moab.*

The Little Songs Numbers xxi. verses 14–15; 17–18; 27–30

WHEREFORE it is said in the book of the wars of the LORD,
What he did in the Red sea,
And in the brooks of Arnon,
And at the stream of the brooks that goeth down to the dwelling of Ar,
And lieth upon the border of Moab.

The Song of the Well

Spring up, O well; sing ye unto it:
The princes digged the well,
The nobles of the people digged it,
By *the direction of* the lawgiver, with their staves.

Come into Heshbon,
Let the city of Sihon be built and prepared:
For there is a fire gone out of Heshbon,
A flame from the city of Sihon:
It hath consumed Ar of Moab,
And the lords of the high places of Arnon.
Woe to thee, Moab!
Thou art undone, O people of Chemosh:
He hath given his sons that escaped,
And his daughters, into captivity

Unto Sihon king of the Amorites.
We have shot at them;
Heshbon is perished even unto Dibon,
And we have laid them waste even unto Nophah,
Which *reacheth* unto Medeba.

Lamech's Song.—*A fierce little song evidently dating from Israel's nomad life, when the Jews were nothing more than Arabian bedouins.*

Lamech's Song
Gen. iv. 23, 24

AND Lamech said unto his wives,
Adah and Zillah, hear my voice:
Ye wives of Lamech, hearken unto my speech:
For I have slain a man for wounding me,
And a young man for bruising me:
If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold.

Moses's Song.—*Probably belongs to the end of the Babylonian exile, although some editors have asserted that it was written by a North Israelite at the time when the overthrow of the Kingdom of Ten Tribes took place (Ewald). It contains reminiscences of Hosea, Isaiah and Jeremiah. Perhaps sixth century.*

The Swan Song of Moses
Deut. xxxii. 1–43

GIVE ear, O ye heavens, and I will speak;
And hear, O earth, the words of my mouth.
My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass:
Because I will publish the name of the LORD:
Ascribe ye greatness unto our God.
He is the Rock, his work *is* perfect:
For all his ways *are* judgment:
A God of truth and without iniquity,
Just and right *is* he.
They have corrupted themselves, their spot *is* not *the spot* of his children:
They are a perverse and crooked generation.
Do ye thus requite the LORD,
O foolish people and unwise?
Is not he thy father *that* hath bought thee?
Hath he not made thee, and established thee?
Remember the days of old,
Consider the years of many generations:
Ask thy father, and he will shew thee;
Thy elders, and they will tell thee.
When the Most High divided to the nations their inheritance,

When he separated the sons of Adam,
He set the bounds of the people
According to the number of the children of Israel.
For the LORD'S portion *is* his people;
Jacob *is* the lot of his inheritance.
He found him in a desert land,
And in the waste howling wilderness;
He led him about, he instructed him,
He kept him as the apple of his eye.
As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings, taketh them,
Beareth them on her wings:
So the LORD alone did lead him,
And *there was* no strange god with him.
He made him ride on the high places of the earth,
That he might eat the increase of the fields;
And he made him to suck honey out of the rock,
And oil out of the flinty rock;
Butter of kine, and milk of sheep,
With fat of lambs, and rams of the breed of Bashan,
And goats, with the fat of kidneys of wheat;
And thou didst drink the pure blood of the grape.
But Jeshurun waxed fat, and kicked:
Thou art waxen fat, thou art grown thick, thou art covered *with fatness;*
Then he forsook God *which* made him,
And lightly esteemed the Rock of his salvation.
They provoked him to jealousy with strange *gods,*
With abominations provoked they him to anger.
They sacrificed unto devils, not to God;
To gods whom they knew not,
To new *gods that* came newly up,
Whom your fathers feared not.
Of the Rock *that* begat thee thou art unmindful,
And hast forgotten God that formed thee.
And when the LORD saw *it,* he abhorred *them,*
Because of the provoking of his sons, and of his daughters.
And he said, I will hide my face from them,
I will see what their end *shall be:*
For they *are* a very froward generation,
Children in whom *is* no faith.
They have moved me to jealousy with *that which is* not God;
They have provoked me to anger with their vanities:
And I will move them to jealousy with *those which are* not a people;
I will provoke them to anger with a foolish nation.

For a fire is kindled in mine anger,
And shall burn unto the lowest hell,
And shall consume the earth with her increase,
And set on fire the foundations of the mountains.
I will heap mischiefs upon them;
I will spend mine arrows upon them.
They shall be burnt with hunger, and devoured with burning heat,
And with bitter destruction:
I will also send the teeth of beasts upon them,
With the poison of serpents of the dust.
The sword without,
And terror within,
Shall destroy both the young man and the virgin,
The suckling *also* with the man of gray hairs.
I said, I would scatter them into corners,
I would make the remembrance of them to cease from among men:
Were it not that I feared the wrath of the enemy,
Lest their adversaries should behave themselves strangely,
And lest they should say, Our hand *is* high,
And the LORD hath not done all this.
For they *are* a nation void of counsel,
Neither *is there any* understanding in them.
O that they were wise, *that* they understood this,
That they would consider their latter end!
How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the LORD had shut them up?
For their rock *is* not as our Rock,
Even our enemies themselves *being* judges.
For their vine *is* of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes *are* grapes of gall,
Their clusters *are* bitter:
Their wine *is* the poison of dragons,
And the cruel venom of asps.
Is not this laid up in store with me,
And sealed up among my treasures?
To me *belongeth* vengeance, and recompense;
Their foot shall slide in *due* time:
For the day of their calamity *is* at hand,
And the things that shall come upon them make haste.
For the LORD shall judge his people,
And repent himself for his servants,
When he seeth that *their* power is gone,

And *there is* none shut up, or left.
And he shall say, Where *are* their gods,
Their rock in whom they trusted,
Which did eat the fat of their sacrifices,
And drank the wine of their drink offerings?
Let them rise up and help you,
And be your protection.
See now that I, *even* I, *am* he,
And *there is* no god with me:
I kill, and I make alive;
I wound, and I heal:
Neither *is there any* that can deliver out of my hand.
For I lift up my hand to heaven,
And say, I live for ever.
If I whet my glittering sword,
And mine hand take hold on judgment;
I will render vengeance to mine enemies,
And will reward them that hate me.
I will make mine arrows drunk with blood,
And my sword shall devour flesh;
And that with the blood of the slain and of the captives,
From the beginning of revenges upon the enemy.
Rejoice, O ye nations, *with* his people:
For he will avenge the blood of his servants,
And will render vengeance to his adversaries,
And will be merciful unto his land, *and* to his people.

Moses's Blessing.—*Of quite a different character from the Swan Song of Moses. This "Blessing" is obviously antique. Probably written by a North Israelite during the period of Jeroboam II. First half of the eighth century.*

The Blessing of Moses Deut. xxxiii. 2–29

THE LORD came from Sinai,
And rose up from Seir unto them;
He shined forth from mount Paran,
And he came with ten thousands of saints:
From his right hand *went* a fiery law for them.
Yea, he loved the people;
All his saints *are* in thy hand:
And they sat down at thy feet;
Every one shall receive of thy words.
Moses commanded us a law,
Even the inheritance of the congregation of Jacob.
And he was king in Jeshurun,
When the heads of the people
And the tribes of Israel were gathered together.
Let Reuben live, and not die;

And let *not* his men be few.
And this *is the blessing* of Judah: and he said,
Hear, LORD, the voice of Judah,
And bring him unto his people:
Let his hands be sufficient for him;
And be thou an help *to him* from his enemies.
And of Levi he said,
Let thy Thummim and thy Urim *be* with thy holy one,
Whom thou didst prove at Massah,
And with whom thou didst strive at the waters of Meribah;
Who said unto his father and to his mother, I have not seen him;
Neither did he acknowledge his brethren,
Nor knew his own children:
For they have observed thy word,
And kept thy covenant.
They shall teach Jacob thy judgments,
And Israel thy law:
They shall put incense before thee,
And whole burnt sacrifice upon thine altar.
Bless, LORD, his substance,
And accept the work of his hands:
Smite through the loins of them that rise against him,
And of them that hate him, that they rise not again.
And of Benjamin he said,
The beloved of the LORD shall dwell in safety by him;
And the LORD shall cover him all the day long,
And he shall dwell between his shoulders.
And of Joseph he said,
Blessed of the LORD *be* his land,
For the precious things of heaven, for the dew,
And for the deep that coucheth beneath,
And for the precious fruits *brought forth* by the sun,
And for the precious things put forth by the moon,
And for the chief things of the ancient mountains,
And for the precious things of the lasting hills,
And for the precious things of the earth and fulness thereof,
And *for* the good will of him that dwelt in the bush:
Let *the blessing* come upon the head of Joseph,
And upon the top of the head of him *that was* separated from his brethren.
His glory *is like* the firstling of his bullock,
And his horns *are like* the horns of unicorns:
With them he shall push the people together to the ends of the earth:
And they *are* the ten thousands of Ephraim,
And they *are* the thousands of Manasseh.

And of Zebulun he said,
Rejoice, Zebulun, in thy going out;
And, Issachar, in thy tents.
They shall call the people unto the mountain;
There they shall offer sacrifices of righteousness:
For they shall suck *of* the abundance of the seas,
And *of* treasures hid in the sand.
And of Gad he said,
Blessed *be* he that enlargeth Gad:
He dwelleth as a lion,
And teareth the arm with the crown of the head.
And he provided the first part for himself,
Because there, *in* a portion of the lawgiver, *was he* seated;
And he came with the heads of the people,
He executed the justice of the LORD,
And his judgments with Israel.
And of Dan he said,
Dan *is* a lion's whelp:
He shall leap from Bashan.
And of Naphtali he said,
O Naphtali, satisfied with favour,
And full with the blessing of the LORD:
Possess thou the west and the south.
And of Asher he said,
Let Asher *be* blessed with children;
Let him be acceptable to his brethren,
And let him dip his foot in oil.
Thy shoes *shall be* iron and brass;
And as thy days, *so shall* thy strength *be.*
There is none like unto the God of Jeshurun,
Who rideth upon the heaven in thy help,
And in his excellency on the sky.
The eternal God *is thy* refuge,
And underneath *are* the everlasting arms:
And he shall thrust out the enemy from before thee;
And shall say, Destroy *them.*
Israel then shall dwell in safety alone:
The fountain of Jacob *shall be* upon a land of corn and wine;
Also his heavens shall drop down dew.
Happy *art* thou, O Israel:
Who *is* like unto thee, O people saved by the LORD,
The shield of thy help, and who *is* the sword of thy excellency!
And thine enemies shall be found liars unto thee;
And thou shalt tread upon their high places.

Deborah's Song.—*This is one of the oldest pieces of poetry in the Bible. See note in Historical Section on* Judges iv. *and* v. *Probably it was handed down orally from early times. The narrative with which it is conjoined in the Book of Judges is of a later date.*

The Song of Deborah and Barak
Judges v. 2–31

PRAISE ye the LORD for the avenging of Israel,
When the people willingly offered themselves.
Hear, O ye kings; give ear, O ye princes;
I, *even* I, will sing unto the LORD;
I will sing *praise* to the LORD God of Israel.
LORD, when thou wentest out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, and the heavens dropped,
The clouds also dropped water.
The mountains melted from before the LORD,
Even that Sinai from before the LORD God of Israel.
In the days of Shamgar the son of Anath,
In the days of Jael, the highways were unoccupied,
And the travellers walked through byways.
The inhabitants of the villages ceased, they ceased in Israel,
Until that I Deborah arose,
That I arose a mother in Israel.
They chose new gods;
Then *was* war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?
My heart *is* toward the governors of Israel,
That offered themselves willingly among the people.
Bless ye the LORD.
Speak, ye that ride on white asses,
Ye that sit in judgment,
And walk by the way.
They that are delivered from the noise of archers in the places of drawing water,
There shall they rehearse the righteous acts of the LORD,
Even the righteous acts *toward the inhabitants* of his villages in Israel:
Then shall the people of the LORD go down to the gates.
Awake, awake, Deborah:
Awake, awake, utter a song:
Arise, Barak,
And lead thy captivity captive, thou son of Abinoam.
Then he made him that remaineth have dominion over the nobles among the people:
The LORD made me have dominion over the mighty.
Out of Ephraim *was there* a root of them against Amalek;
After thee, Benjamin, among thy people;
Out of Machir came down governors,

And out of Zebulun they that handle the pen of the writer.
And the princes of Issachar *were* with Deborah;
Even Issachar, and also Barak:
He was sent on foot into the valley.
For the divisions of Reuben *there were* great thoughts of heart.
Why abodest thou among the sheepfolds,
To hear the bleatings of the flocks?
For the divisions of Reuben *there were* great searchings of heart.
Gilead abode beyond Jordan:
And why did Dan remain in ships?
Asher continued on the sea shore,
And abode in his breaches.
Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death
In the high places of the field.
The kings came *and* fought,
Then fought the kings of Canaan
In Taanach by the waters of Megiddo;
They took no gain of money.
They fought from heaven;
The stars in their courses fought against Sisera.
The river of Kishon swept them away,
That ancient river, the river Kishon.
O my soul, thou hast trodden down strength.
Then were the horsehoofs broken by the means of the pransings,
The pransings of their mighty ones.
Curse ye Meroz, said the angel of the LORD,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the LORD,
To the help of the LORD against the mighty.
Blessed above women shall Jael the wife of Heber the Kenite be,
Blessed shall she be above women in the tent.
He asked water, *and* she gave *him* milk;
She brought forth butter in a lordly dish.
She put her hand to the nail,
And her right hand to the workmen's hammer;
And with the hammer she smote Sisera, she smote off his head,
When she had pierced and stricken through his temples.
At her feet he bowed, he fell, he lay down:
At her feet he bowed, he fell:
Where he bowed, there he fell down dead.
The mother of Sisera looked out at a window,
And cried through the lattice,
Why is his chariot *so* long in coming?
Why tarry the wheels of his chariots?
Her wise ladies answered her,
Yea, she returned answer to herself,

Have they not sped? have they *not* divided the prey;
To every man a damsel *or* two;
To Sisera a prey of divers colours,
A prey of divers colours of needlework,
Of divers colours of needlework on both sides,
Meet for the necks of *them that take* the spoil?
So let all thine enemies perish, O LORD:
But *let* them that love him *be* as the sun when he goeth forth in his might.

Hannah's Song.—*Probably belongs to the Psalter, and is therefore of late post-exilic origin. "The king" in v. 10 is intended in a Messianic sense. Compare* Jeremiah ix. 22, 23.

The Song of Hannah
1 Samuel, ii. 1–10

AND Hannah prayed, and said,
My heart rejoiceth in the LORD,
Mine horn is exalted in the LORD;
My mouth is enlarged over mine enemies;
Because I rejoice in thy salvation.
There is none holy as the LORD:
For *there is* none beside thee:
Neither *is there* any rock like our God.
Talk no more so exceeding proudly:
Let *not* arrogancy come out of your mouth:
For the LORD *is* a God of knowledge,
And by him actions are weighed.
The bows of the mighty men *are* broken,
And they that stumbled are girded with strength.
They that were full have hired out themselves for bread;
And *they that were* hungry ceased:
So that the barren hath born seven;
And she that hath many children is waxed feeble.
The LORD killeth, and maketh alive:
He bringeth down to the grave, and bringeth up.
The LORD maketh poor, and maketh rich:
He bringeth low, and lifteth up.
He raiseth up the poor out of the dust,
And lifteth up the beggar from the dunghill,
To set *them* among princes,
And to make them inherit the throne of glory:
For the pillars of the earth *are* the LORD'S,
And he hath set the world upon them.
He will keep the feet of his saints,
And the wicked shall be silent in darkness;
For by strength shall no man prevail.
The adversaries of the LORD shall be broken to pieces;
Out of heaven shall he thunder upon them:

The LORD shall judge the ends of the earth;
And he shall give strength unto his king,
And exalt the horn of his anointed.

The Song of the Bow.—*This dirge over the death of Saul and Jonathan is a genuine survival of David's poetic activity. The reference to the "Book of Jasher" (the Book of Heroes or the Valiant ones) connects it with the early period of the monarchy—a Judæan work. Observe the entire absence of religious motive, which incidentally suggests that it is an antique document.*

THE beauty of Israel is slain upon thy high places:
How are the mighty fallen!
The Song of the Bow — 2 Samuel, i. 19-27
Tell *it* not in Gath,
Publish *it* not in the streets of Askelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.
Ye mountains of Gilboa, *let there be* no dew,
Neither *let there be* rain, upon you, nor fields of offerings:
For there the shield of the mighty is vilely cast away,
The shield of Saul, *as though he had* not *been* anointed with oil.
From the blood of the slain,
From the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.
Saul and Jonathan *were* lovely and pleasant in their lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet, with *other* delights,
Who put on ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!
O Jonathan, *thou wast* slain in thine high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

David's Hymn.—*Practically identical with* Psalm xviii., *but not therefore to be regarded as the one authentic psalm. It belongs to the Psalter, and therefore is post-exilic. In the first part a pious devotee of the Law is the speaker; in the second part, a warlike king.*

THE LORD *is* my rock, and my fortress, and my deliverer;
The God of my rock; in him will I trust:

He is my shield, and the horn of my salvation, my high tower,
and my refuge,
My Saviour; thou savest me from violence.
I will call on the LORD, *who is* worthy to be praised:
So shall I be saved from mine enemies.
When the waves of death compassed me,
The floods of ungodly men made me afraid;
The sorrows of hell compassed me about;
The snares of death prevented me;
In my distress I called upon the LORD,
And cried to my God:
And he did hear my voice out of his temple,
And my cry *did enter* into his ears.
Then the earth shook and trembled;
The foundations of heaven moved
And shook, because he was wroth.
There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals were kindled by it.
He bowed the heavens also, and came down;
And darkness *was* under his feet.
And he rode upon a cherub, and did fly:
And he was seen upon the wings of the wind.
And he made darkness pavilions round about him,
Dark waters, *and* thick clouds of the skies.
Through the brightness before him
Were coals of fire kindled.
The LORD thundered from heaven,
And the most High uttered his voice.
And he sent out arrows, and scattered them;
Lightning, and discomfited them.
And the channels of the sea appeared,
The foundations of the world were discovered,
At the rebuking of the LORD,
At the blast of the breath of his nostrils.
He sent from above, he took me;
He drew me out of many waters;
He delivered me from my strong enemy,
And from them that hated me: for they were too strong for me.
They prevented me in the day of my calamity:
But the LORD was my stay.
He brought me forth also into a large place:
He delivered me, because he delighted in me.
The LORD rewarded me according to my righteousness:
According to the cleanness of my hands hath he recompensed me.

The Hymn of David
2 Samuel, xxii. 2-51

For I have kept the ways of the LORD,
And have not wickedly departed from my God.
For all his judgments *were* before me;
And *as for* his statutes, I did not depart from them.
I was also upright before him,
And have kept myself from mine iniquity.
Therefore the LORD hath recompensed me according to my righteousness;
According to my cleanness in his eye sight.
With the merciful thou wilt shew thyself merciful,
And with the upright man thou wilt shew thyself upright.
With the pure thou wilt shew thyself pure;
And with the froward thou wilt shew thyself unsavoury.
And the afflicted people thou wilt save:
But thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.
For thou *art* my lamp, O LORD:
And the LORD will lighten my darkness.
For by thee I have run through a troop:
By my God have I leaped over a wall.
As *for* God, his way *is* perfect;
The word of the LORD *is* tried:
He *is* a buckler to all them that trust in him.
For who *is* God, save the LORD?
And who *is* a rock, save our God?
God *is* my strength *and* power:
And he maketh my way perfect.
He maketh my feet like hinds' *feet:*
And setteth me upon my high places.
He teacheth my hands to war;
So that a bow of steel is broken by mine arms.
Thou hast also given me the shield of thy salvation:
And thy gentleness hath made me great.
Thou hast enlarged my steps under me;
So that my feet did not slip.
I have pursued mine enemies, and destroyed them;
And turned not again until I had consumed them.
And I have consumed them, and wounded them, that they could not arise:
Yea, they are fallen under my feet.
For thou hast girded me with strength to battle:
Them that rose up against me hast thou subdued under me.
Thou hast also given me the necks of mine enemies,
That I might destroy them that hate me.
They looked, but *there was* none to save;
Even unto the LORD, but he answered them not.
Then did I beat them as small as the dust of the earth,

I did stamp them as the mire of the street, *and* did spread them abroad.
Thou also hast delivered me from the strivings of my people,
Thou hast kept me *to be* head of the heathen:
A people *which* I knew not shall serve me.
Strangers shall submit themselves unto me:
As soon as they hear, they shall be obedient unto me.
Strangers shall fade away,
And they shall be afraid out of their close places.
The LORD liveth; and blessed *be* my rock;
And exalted be the God of the rock of my salvation.
It is God that avengeth me,
And that bringeth down the people under me,
And that bringeth me forth from mine enemies:
Thou also hast lifted me up on high above them that rose up against me:
Thou hast delivered me from the violent man.
Therefore I will give thanks unto thee, O LORD, among the heathen,
And I will sing praises unto thy name.
He is the tower of salvation for his king:
And sheweth mercy to his anointed,
Unto David, and to his seed for evermore.

David's Last Words.—*This is the outcome of Messianic thought (observe the sententious and enigmatic language), and cannot be older than the Deutero-Isaiah. Only at a late period would the reference in vv. 6 and 7 to the punishment of the wicked by hell-fire be found. Perhaps it was artificially impressed with an archaic character.*

The Last Words of David
2 Samuel, xxiii. 1-7

DAVID the son of Jesse said,
And the man *who was* raised up on high,
The anointed of the God of Jacob,
And the sweet psalmist of Israel, said,
The Spirit of the LORD spake by me,
And his word *was* in my tongue.
The God of Israel said,
The Rock of Israel spake to me,
He that ruleth over men *must be* just,
Ruling in the fear of God.
And *he shall be* as the light of the morning, *when* the sun riseth,
Even a morning without clouds;
As the tender grass *springing* out of the earth
By clear shining after rain.
Although my house *be* not so with God;
Yet he hath made with me an everlasting covenant,
Ordered in all *things*, and sure:

For *this is* all my salvation, and all *my* desire,
Although he make *it* not to grow.
But *the sons* of Belial *shall be* all of them as thorns thrust away,
Because they cannot be taken with hands:
But the man *that* shall touch them must be fenced with iron and the staff of a spear;
And they shall be utterly burned with fire in the *same* place.

Isaiah's Song.—*The narrative occurs in almost the same form in* 2 Kings, xviii.–xx. *and* Isaiah xxxvi.–xxxix. *The date is probably later than Ezekiel. Perhaps it is an elaborate composition, composed in dependence on Isaianic words and placed in the mouth of the great prophet, just as Hezekiah's Psalm* (Is. xxxviii. 9–20) *is attributed to the king.*

THE virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn;
The daughter of Jerusalem hath shaken her head at thee.

Isaiah's Song against Sennacherib and the Assyrian
Isaiah xxxvii. 22–35

Whom hast thou reproached and blasphemed?
And against whom hast thou exalted *thy* voice,
And lifted up thine eyes on high?
Even against the Holy One of Israel.
By thy servants hast thou reproached the Lord, and hast said,
By the multitude of my chariots am I come up
To the height of the mountains, to the sides of Lebanon;
And I will cut down the tall cedars thereof, *and* the choice fir trees thereof:
And I will enter into the height of his border, *and* the forest of his Carmel.
I have digged, and drunk water;
And with the sole of my feet have I dried up all the rivers of the besieged places.
Hast thou not heard long ago *how* I have done it;
And of ancient times, that I have formed it?
Now have I brought it to pass, that thou shouldest be to lay waste
Defenced cities *into* ruinous heaps.
Therefore their inhabitants *were* of small power,
They were dismayed and confounded:
They were *as* the grass of the field, and *as* the green herb,
As the grass on the housetops and *as corn* blasted before it be grown up.
But I know thy abode, and thy going out, and thy coming in,
And thy rage against me.
Because thy rage against me, and thy tumult, is come up into mine ears,

Therefore will I put my hook in thy nose, and my bridle in thy lips,
And I will turn thee back by the way by which thou camest.
And this *shall be* a sign unto thee,
Ye shall eat *this* year such as groweth of itself;
And the second year that which springeth of the same:
And in the third year sow ye, and reap,
And plant vineyards, and eat the fruit thereof.
And the remnant that is escaped of the house of Judah
Shall again take root downward, and bear fruit upward:
For out of Jerusalem shall go forth a remnant,
And they that escape out of Mount Zion:
The zeal of the LORD of hosts shall do this.
Therefore thus saith the LORD concerning the king of Assyria,
He shall not come into this city,
Nor shoot an arrow there,
Nor come before it with shields,
Nor cast a bank against it.
By the way that he came, by the same shall he return,
And shall not come into this city, saith the LORD.
For I will defend this city to save it
For mine own sake, and for my servant David's sake.

Hezekiah's Psalm
Is. xxxviii. 10–20

I SAID in the cutting off of my days, I shall go to the gates of the grave:
I am deprived of the residue of my years.
I said, I shall not see the LORD, *even* the LORD, in the land of the living:
I shall behold man no more with the inhabitants of the world.
Mine age is departed, and is removed from me as a shepherd's tent:
I have cut off like a weaver my life: he will cut me off with pining sickness:
From day *even* to night wilt thou make an end of me.
I reckoned till morning, *that*, as a lion, so will he break all my bones:
From day *even* to night wilt thou make an end of me.
Like a crane *or* a swallow, so did I chatter:
I did mourn as a dove:
Mine eyes fail *with looking* upward:
O LORD, I am oppressed; undertake for me.
What shall I say? he hath both spoken unto me, and himself hath done *it*:
I shall go softly all my years, in the bitterness of my soul.
O LORD, by these *things men* live,
And in all these *things is* the life of my spirit:

So wilt thou recover me and make me to live.
Behold, for peace I had great bitterness:
But thou hast in love to my soul *delivered it* from the pit of corruption:
For thou hast cast all my sins behind thy back.
For the grave cannot praise thee, death can *not* celebrate thee:
They that go down into the pit cannot hope for thy truth.
The living, the living, he shall praise thee, as I *do* this day:
The father to the children shall make known thy truth.
The LORD *was ready* to save me:
Therefore we will sing my songs to the stringed instruments
All the days of our life in the house of the LORD.

The Prayer of Habakkuk[1]
Hab. iii.

O LORD, I have heard thy speech, *and* was afraid:
O LORD, revive thy work in the midst of the years,
In the midst of the years make known;
In wrath remember mercy.
God came from Teman,
And the Holy One from mount Paran.
His glory covered the heavens,
And the earth was full of his praise.
And *his* brightness was as the light;
He had horns *coming* out of his hand:
And there *was* the hiding of his power.
Before him went the pestilence,
And burning coals went forth at his feet.
He stood, and measured the earth:
He beheld, and drove asunder the nations;
And the everlasting mountains were scattered,
The perpetual hills did bow:
His ways *are* everlasting.
I saw the tents of Cushan in affliction:
And the curtains of the land of Midian did tremble.
Was the LORD displeased against the rivers?
Was thine anger against the rivers?
Was thy wrath against the sea,
That thou didst ride upon thine horses *and* thy chariots of salvation?
Thy bow was made quite naked,
According to the oaths of the tribes, *even thy* word.
Thou didst cleave the earth with rivers.
The mountains saw thee, *and* they trembled:
The overflowing of the water passed by:
The deep uttered his voice,

[1] The Prayer can not have been composed by the prophet Habakkuk (whose date is about 615 B.C.), for it is quite unlike the literature of that period. Probably post-exilic.

And lifted up his hands on high.
The sun *and* moon stood still in their habitation:
At the light of thine arrows they went,
And at the shining of thy glittering spear.
Thou didst march through the land in indignation,
Thou didst thresh the heathen in anger.
Thou wentest forth for the salvation of thy people,
Even for salvation with thine anointed;
Thou woundedst the head out of the house of the wicked,
By discovering the foundation unto the neck.
Thou didst strike through with his staves the head of his villages:
They came out as a whirlwind to scatter me:
Their rejoicing *was* as to devour the poor secretly.
Thou didst walk through the sea with thine horses,
Through the heap of great waters.
When I heard, my belly trembled:
My lips quivered at the voice:
Rottenness entered into my bones, and I trembled in myself,
That I might rest in the day of trouble:
When he cometh up unto the people, he will invade them with his troops.
Although the fig tree shall not blossom,
Neither *shall* fruit *be* in the vines;
The labour of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And *there shall be* no herd in the stalls:
Yet I will rejoice in the LORD,
I will joy in the God of my salvation.
The LORD God *is* my strength,
And he will make my feet like hinds' *feet*,
And he will make me to walk upon mine high places.

THE PSALTER

(SELECTIONS)

Psalms.—*That the Psalter was gradually formed is clear from several considerations.* (1) *We have at close of* Ps. lxxii., *an indication that we have got to the end of a collection of so-called "Davidic" psalms.* (2) *We have duplicates, cf.* xiv. *with* liii., xl. 13–17 *with* lxx., cviii. *with* lvii. 7–11, *and* lx. 5–12. (3) *In the earlier psalms* (i. e. *the first forty*) *the name Jahveh is found much more often than Elohim. Afterwards this relation is reversed, the word Elohim becoming prominent. Therefore there must have been Jahvistic and Elohistic elements.* Three *main divisions of the Psalter have been made:—*

(i) i.–xli.
(ii) xlii.–lxxxix.
(iii) xc.–cl.

Sometimes the division is made into five books. As a rule the personal psalms occur earlier: those dealing with national history or those composed for liturgical purposes come later.

The titles prefixed to certain psalms are quite untrustworthy as indications of authorship.

"*For the Chief Musician*" *is supposed to mean that the psalm in question belongs to the Precentor's collection.*

"*Selah*" (*Gk.* διάψαλμα), *a musical term probably referring to the kind of interlude or accompaniment to be played at a given point.* "*Songs of Degrees,*" *or* "*Songs of Ascents,*" *are probably the songs used upon the journey to Jerusalem from the country at the times of the great festivals.*

The bulk of the Psalter belongs to the period of the second Temple, after the return from the exile, and the whole collection was put together gradually between 450 B.C. *and* 250 B.C., *or perhaps* 180 B.C.

[*Some psalms are supposed to belong to the Maccabean period,* e. g. Ps. xliv., lxxiv., lxxix., *and* lxxxiii. *They are not quoted here.*]

It is very doubtful if David wrote any of the psalms. We know that "*The Song of the Bow*" (*quoted earlier,* 2 Sam. i.) *belongs in all probability to him. But the tone of religious thought in the Psalms seems to indicate a later authorship.*

The tradition of Davidic authorship comes from the author of the Chronicles, and we find attributed to David, in 2 Sam. xxii., *a psalm identical with* Ps. xviii.

But modern scholarship will not allow an early date for the majority of the pieces in the Psalter. Duhm and Cheyne, representing the extreme school, put the Psalms very late. Driver says that there is no proof that any of the psalms were early. Kirkpatrick thinks that a good many can be attributed either to David or to the time immediately succeeding him. So, too, Delitzsch in his earlier years.

4 HEAR me when I call, O God of my righteousness:
Thou hast enlarged me *when I was* in distress;
Have mercy upon me, and hear my prayer.

Psalm IV. O ye sons of men, how long *will ye turn* my glory into shame?
How long will ye love vanity, *and* seek after leasing?

But know that the LORD hath set apart him that is godly for himself:
The LORD will hear when I call unto him.
Stand in awe, and sin not:
Commune with your own heart upon your bed, and be still.
Offer the sacrifices of righteousness,
And put your trust in the LORD.
There be many that say, Who will shew us *any* good?
LORD, lift thou up the light of thy countenance upon us.
Thou hast put gladness in my heart,
More than in the time *that* their corn and their wine increased.
I will both lay me down in peace, and sleep:
For thou, LORD, only makest me dwell in safety.

8 O LORD our Lord, Psalm VIII.
How excellent *is* thy name in all the earth!
Who hast set thy glory above the heavens.
Out of the mouth of babes and sucklings hast thou ordained strength
Because of thine enemies,
That thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him a little lower than the angels,
And hast crowned him with glory and honour.
Thou madest him to have dominion over the works of thy hands;
Thou hast put all *things* under his feet:
All sheep and oxen,
Yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.
O LORD our Lord,
How excellent *is* thy name in all the earth!

14 THE fool hath said in his heart, *There is* no God. Psalm XIV.
They are corrupt, they have done abominable works,
There is none that doeth good.
The LORD looked down from heaven upon the children of men,
To see if there were any that did understand, *and* seek God.
They are all gone aside, they are *all* together become filthy:
There is none that doeth good, no, not one.
Have all the workers of iniquity no knowledge?
Who eat up my people *as* they eat bread,

And call not upon the LORD.
There were they in great fear:
For God *is* in the generation of the righteous.
Ye have shamed the counsel of the poor,
Because the LORD *is* his refuge.
Oh that the salvation of Israel *were come* out of Zion!
When the LORD bringeth back the captivity of his people,
Jacob shall rejoice, *and* Israel shall be glad.

XVI.—*Probably a late post-exilic psalm. Verses* 9–11 *do not necessarily imply a future existence. Thou shalt not leave my soul to Sheol,* i. e. *Thou wilt preserve me from death. "Holy one" means godly, merely.*

16 PRESERVE me, O God: for in thee do I put my trust.
O my soul, thou hast said unto the LORD, Thou *art* my Lord:
Psalm XVI. My goodness *extendeth* not to thee;
But to the saints that *are* in the earth,
And *to* the excellent, in whom *is* all my delight.
Their sorrows shall be multiplied *that* hasten *after* another *god:*
Their drink offerings of blood will I not offer,
Nor take up their names into my lips.
The LORD *is* the portion of mine inheritance and of my cup:
Thou maintainest my lot.
The lines are fallen unto me in pleasant *places;*
Yea, I have a goodly heritage.
I will bless the LORD, who hath given me counsel:
My reins also instruct me in the night seasons.
I have set the LORD always before me:
Because *he is* at my right hand, I shall not be moved.
Therefore my heart is glad, and my glory rejoiceth:
My flesh also shall rest in hope.
For thou wilt not leave my soul in hell;
Neither wilt thou suffer thine Holy One to see corruption.
Thou wilt shew me the path of life:
In thy presence *is* fulness of joy;
At thy right hand *there are* pleasures for evermore.

17 HEAR the right, O LORD, attend unto my cry,
Give ear unto my prayer, *that goeth* not out of feigned lips.
Psalm XVII. Let my sentence come forth from thy presence;
Let thine eyes behold the things that are equal.
Thou hast proved mine heart;
Thou hast visited *me* in the night;
Thou hast tried me, *and* shalt find nothing;
I am purposed *that* my mouth shall not transgress.
Concerning the works of men, by the word of thy lips

I have kept *me from* the paths of the destroyer.
Hold up my goings in thy paths,
That my footsteps slip not.
I have called upon thee, for thou wilt hear me, O God:
Incline thine ear unto me, *and hear* my speech.
Shew thy marvellous lovingkindness,
O thou that savest by thy right hand them which put their trust *in thee*
From those that rise up *against them.*
Keep me as the apple of the eye,[1]
Hide me under the shadow of thy wings,
From the wicked that oppress me,
From my deadly enemies, *who* compass me about.
As for me, I will behold thy face in righteousness:
I shall be satisfied, when I awake, with thy likeness.

The Psalm falls into two parts, 1-6, 7-11; *probably it was put together out of poems originally independent. The second portion,* "*the praise of the Lord,*" *is probably post-exilic.*

19 THE heavens declare the glory of God; Psalm XIX.
And the firmament sheweth his handywork.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language,
Where their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which *is* as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race.
His going forth *is* from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.

The law of the LORD *is* perfect, converting the soul:
The testimony of the LORD *is* sure, making wise the simple.
The statutes of the LORD *are* right, rejoicing the heart:
The commandment of the LORD *is* pure, enlightening the eyes.
The fear of the LORD *is* clean, enduring for ever:
The judgments of the LORD *are* true *and* righteous altogether.
More to be desired *are they* than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned:
And in keeping of them *there is* great reward.

[1] V. 8.—The pupil of the eye was called in Hebrew "the little son" or "the daughter" of the eye. Cf. Zech. ii. 8, "the door of the eye."

Who can understand *his* errors?
Cleanse thou me from secret *faults.*
Keep back thy servant also from presumptuous *sins;*
Let them not have dominion over me:
Then shall I be upright,
And I shall be innocent from the great transgression.
Let the words of my mouth,
And the meditation of my heart, be acceptable in thy sight,
O LORD, my strength, and my redeemer.

XX.—*A monarch going out to battle. It might be David, or Hezekiah. Some even say that it refers to the Maccabean leader, Simon.*

20 THE LORD hear thee in the day of trouble;
The name of the God of Jacob defend thee;
Psalm XX. Send thee help from the sanctuary,
And strengthen thee out of Zion;
Remember all thy offerings,
And accept thy burnt sacrifice;
Grant thee according to thine own heart,
And fulfil all thy counsel.
We will rejoice in thy salvation,
And in the name of our God we will set up *our* banners:
The LORD fulfil all thy petitions.
Now know I that the LORD saveth his anointed;
He will hear him from his holy heaven
With the saving strength of his right hand.
Some *trust* in chariots, and some in horses:
But we will remember the name of the LORD our God.
They are brought down and fallen:
But we are risen, and stand upright.
Save, LORD: let the king hear us when we call.

XXIII.—*Probably too mature in thought, expression and experience to be really David's. It is a beautiful specimen of the personal psalm.*

23 THE LORD *is* my shepherd; I shall not want.
He maketh me to lie down in green pastures:
Psalm XXIII. He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for thou *art* with me;
Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies:

Thou anointest my head with oil: my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the LORD for ever.

XXIV.—*After David had captured from the Jebusites the stronghold of Zion, he brought into it "the Ark of the Covenant," which had been kept in the house of Obed-edom* (1 Chron. xv.). *This psalm may refer to the occasion.*

24 THE earth *is* the LORD'S, and the fulness thereof; Psalm XXIV.
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the LORD?
Or who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
Nor sworn deceitfully.
He shall receive the blessing from the LORD,
And righteousness from the God of his salvation.
This *is* the generation of them that seek him,
That seek thy face, O Jacob.
Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of glory shall come in.
Who *is* this King of glory? The LORD strong and mighty,
The LORD mighty in battle.
Lift up your heads, O ye gates;
Even lift *them* up, ye everlasting doors;
And the King of glory shall come in.
Who is this King of glory?
The LORD of hosts, he *is* the King of glory.

XXVII.—*A composite psalm. The first portion is a more or less joyful lyric; the second portion was added later; the reference to "the Temple" points to a period later than David.*

27 THE LORD *is* my light and my salvation; Psalm XXVII.
Whom shall I fear?
The LORD *is* the strength of my life;
Of whom shall I be afraid?
When the wicked, *even* mine enemies and my foes,
Came upon me to eat up my flesh, they stumbled and fell.
Though an host should encamp against me, my heart shall not fear:
Though war should rise against me, in this *will* I *be* confident.

One *thing* have I desired of the LORD, that will I seek after;
That I may dwell in the house of the LORD all the days of my life,
To behold the beauty of the LORD, and to enquire in his temple.
For in the time of trouble he shall hide me in his pavilion:
In the secret of his tabernacle shall he hide me;
He shall set me up upon a rock.
And now shall mine head be lifted up above mine enemies round about me:
Therefore will I offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto the LORD.
Hear, O LORD, *when* I cry with my voice:
Have mercy also upon me, and answer me.
When thou saidst, Seek ye my face; my heart said unto thee,
Thy face, LORD, will I seek.
Hide not thy face *far* from me;
Put not thy servant away in anger:
Thou hast been my help; leave me not,
Neither forsake me, O God of my salvation.
When my father and my mother forsake me,
Then the LORD will take me up.
Teach me thy way, O LORD,
And lead me in a plain path, because of mine enemies.
Deliver me not over unto the will of mine enemies:
For false witnesses are risen up against me,
And such as breathe out cruelty.
I had fainted, unless I had believed to see the goodness of the LORD
In the land of the living.
Wait on the LORD:
Be of good courage, and he shall strengthen thine heart:
Wait, I say, on the LORD.

XXIX.—"*The Psalm of the Seven Thunders*" (*Delitzsch*).

29 GIVE unto the LORD, O ye mighty,
Give unto the LORD glory and strength,
Give unto the LORD the glory due unto his name;
Psalm XXIX. Worship the LORD in the beauty of holiness.
The voice of the LORD *is* upon the waters:
The God of glory thundereth:
The LORD *is* upon many waters.
The voice of the LORD *is* powerful;
The voice of the LORD *is* full of majesty.
The voice of the LORD breaketh the cedars;

Yea, the LORD breaketh the cedars of Lebanon.
He maketh them also to skip like a calf;
Lebanon and Sirion like a young unicorn.
The voice of the LORD divideth the flames of fire.
The voice of the LORD shaketh the wilderness;
The LORD shaketh the wilderness of Kadesh.
The voice of the LORD maketh the hinds to calve,
And discovereth the forests:
And in his temple doth every one speak of *his* glory
The LORD sitteth upon the flood;
Yea, the LORD sitteth King for ever.
The LORD will give strength unto his people;
The LORD will bless his people with peace.

XXXI.—*This psalm is full of parallels with Jeremiah. "Fear on every side," in the original Magor-Missabib, found in* Jeremiah vi. 25, *and* xx. 3.

31 IN thee, O LORD, do I put my trust; Psalm XXXI.
Let me never be ashamed:
Deliver me in thy righteousness.
Bow down thine ear to me; deliver me speedily:
Be thou my strong rock,
For an house of defence to save me.
For thou *art* my rock and my fortress;
Therefore for thy name's sake lead me, and guide me.
Pull me out of the net that they have laid privily for me:
For thou *art* my strength.
Into thine hand I commit my spirit:
Thou hast redeemed me, O LORD God of truth.
I have hated them that regard lying vanities:
But I trust in the LORD.
I will be glad and rejoice in thy mercy:
For thou hast considered my trouble;
Thou hast known my soul in adversities;
And hast not shut me up into the hand of the enemy:
Thou hast set my foot in a large room.
Have mercy upon me, O LORD, for I am in trouble:
Mine eye is consumed with grief, *yea*, my soul and my belly.
For my life is spent with grief, and my years with sighing:
My strength faileth because of mine iniquity, and my bones are consumed.
I was a reproach among all mine enemies,
But especially among my neighbours, and a fear to mine acquaintance:
They that did see me without fled from me.

I am forgotten as a dead man out of mind:
I am like a broken vessel.
For I have heard the slander of many:
Fear *was* on every side: while they took counsel together against me,
They devised to take away my life.
But I trusted in thee, O LORD: I said, Thou *art* my God.
My times *are* in thy hand:
Deliver me from the hand of mine enemies, and from them that persecute me.
Make thy face to shine upon thy servant:
Save me for thy mercies' sake.
Let me not be ashamed, O LORD; for I have called upon thee:
Let the wicked be ashamed, *and* let them be silent in the grave.
Let the lying lips be put to silence;
Which speak grievous things proudly and contemptuously against the righteous.
Oh how great *is* thy goodness, which thou hast laid up for them that fear thee;
Which thou hast wrought for them that trust in thee before the sons of men!
Thou shalt hide them in the secret of thy presence from the pride of man:
Thou shalt keep them secretly in a pavilion from the strife of tongues.
Blessed *be* the LORD:
For he hath shewed me his marvellous kindness in a strong city.
For I said in my haste,
I am cut off from before thine eyes:
Nevertheless thou heardest the voice of my supplications
When I cried unto thee.
O love the LORD, all ye his saints:
For the LORD preserveth the faithful,
And plentifully rewardeth the proud doer.
Be of good courage, and he shall strengthen your heart,
All ye that hope in the LORD.

33 REJOICE in the LORD, O ye righteous:
For praise is comely for the upright.
Psalm XXXIII. Praise the LORD with harp:
Sing unto him with the psaltery *and* an instrument of ten strings.
Sing unto him a new song; play skilfully with a loud noise.
For the word of the LORD *is* right;
And all his works *are done* in truth.
He loveth righteousness and judgment:
The earth is full of the goodness of the LORD.

By the word of the LORD were the heavens made;
And all the host of them by the breath of his mouth.
He gathereth the waters of the sea together as an heap:
He layeth up the depth in storehouses.
Let all the earth fear the LORD:
Let all the inhabitants of the world stand in awe of him.
For he spake, and it was *done;*
He commanded, and it stood fast.
The LORD bringeth the counsel of the heathen to nought:
He maketh the devices of the people of none effect.
The counsel of the LORD standeth for ever,
The thoughts of his heart to all generations.
Blessed *is* the nation whose God *is* the LORD;
And the people *whom* he hath chosen for his own inheritance.
The LORD looketh from heaven;
He beholdeth all the sons of men.
From the place of his habitation he looketh
Upon all the inhabitants of the earth.
He fashioneth their hearts alike;
He considereth all their works.
There is no king saved by the multitude of an host:
A mighty man is not delivered by much strength.
An horse *is* a vain thing for safety:
Neither shall he deliver *any* by his great strength.
Behold, the eye of the LORD *is* upon them that fear him,
Upon them that hope in his mercy;
To deliver their soul from death,
And to keep them alive in famine.
Our soul waiteth for the LORD: he *is* our help and our shield.
For our heart shall rejoice in him,
Because we have trusted in his holy name.
Let thy mercy, O LORD, be upon us,
According as we hope in thee.

XXXIV.—*An acrostic psalm, the verses beginning with the letters of the Hebrew alphabet. Cf.* Ps. XXV.

34 (א) I WILL bless the LORD at all times: Psalm XXXIV.
His praise *shall* continually *be* in my mouth.
(ב) My soul shall make her boast in the LORD:
The humble shall hear *thereof,* and be glad.
(ג) O magnify the LORD with me,
And let us exalt his name together.
(ד) I sought the LORD, and he heard me,
And delivered me from all my fears.
(ה) They looked unto him, and were lightened:

And their faces were not ashamed.
(ז) This poor man cried, and the LORD heard *him*,
And saved him out of all his troubles.
(ח) The angel of the LORD encampeth round about them that fear him,
And delivereth them.
(ט) O taste and see that the LORD *is* good:
Blessed *is* the man *that* trusteth in him.
(י) O fear the LORD, ye his saints:
For *there is* no want to them that fear him.
(כ) The young lions do lack, and suffer hunger:
But they that seek the LORD shall not want any good *thing*.
(ל) Come, ye children, hearken unto me:
I will teach you the fear of the LORD.
(מ) What man *is he that* desireth life,
And loveth *many* days, that he may see good?
(נ) Keep thy tongue from evil,
And thy lips from speaking guile.
(ס) Depart from evil, and do good;
Seek peace, and pursue it.
(ע) The eyes of the LORD *are* upon the righteous,
And his ears *are open* unto their cry.
(פ) The face of the LORD *is* against them that do evil,
To cut off the remembrance of them from the earth.
(צ) *The righteous* cry, and the LORD heareth,
And delivereth them out of all their troubles.
(ק) The LORD *is* nigh unto them that are of a broken heart;
And saveth such as be of a contrite spirit.
(ר) Many *are* the afflictions of the righteous:
But the LORD delivereth him out of them all.
(ש) He keepeth all his bones: not one of them is broken.
(ת) Evil shall slay the wicked:
And they that hate the righteous shall be desolate.
(ם) The LORD redeemeth the soul of his servants:
And none of them that trust in him shall be desolate.

36 THY mercy, O LORD, *is* in the heavens;
And thy faithfulness *reacheth* unto the clouds.
Thy righteousness *is* like the great mountains;
Psalm XXXVI. Thy judgments *are* a great deep:
O LORD, thou preservest man and beast.
How excellent *is* thy lovingkindness, O God!
Therefore the children of men put their trust under the shadow of thy wings.
They shall be abundantly satisfied with the fatness of thy house;
And thou shalt make them drink of the river of thy pleasures.
For with thee *is* the fountain of life:

In thy light shall we see light.
O continue thy lovingkindness unto them that know thee;
And thy righteousness to the upright in heart.
Let not the foot of pride come against me,
And let not the hand of the wicked remove me.
There are the workers of iniquity fallen:
They are cast down, and shall not be able to rise.

39 I SAID, I will take heed to my ways, Psalm XXXIX.
That I sin not with my tongue:
I will keep my mouth with a bridle,
While the wicked is before me.
I was dumb with silence,
I held my peace, *even* from good; and my sorrow was stirred.
My heart was hot within me,
While I was musing the fire burned:
Then spake I with my tongue,
LORD, make me to know mine end,
And the measure of my days, what it *is;*
That I may know how frail I *am.*
Behold, thou hast made my days *as* an handbreadth;
And mine age *is* as nothing before thee:
Verily every man at his best state *is* altogether vanity.
Surely every man walketh in a vain shew:
Surely they are disquieted in vain:
He heapeth up *riches,* and knoweth not who shall gather them.
And now, LORD, what wait I for? my hope *is* in thee.
Deliver me from all my transgressions:
Make me not the reproach of the foolish.
I was dumb, I opened not my mouth; because thou didst *it.*
Remove thy stroke away from me:
I am consumed by the blow of thine hand.
When thou with rebukes dost correct man for iniquity,
Thou makest his beauty to consume away like a moth:
Surely every man *is* vanity.
Hear my prayer, O LORD, and give ear unto my cry;
Hold not thy peace at my tears:
For I *am* a stranger with thee,
And a sojourner, as all my fathers *were.*
O spare me, that I may recover strength,
Before I go hence, and be no more.

40 I WAITED patiently for the LORD; Psalm XL.
And he inclined unto me, and heard my cry.
He brought me up also out of an horrible pit, out of the miry clay,
And set my feet upon a rock, *and* established my goings.

And he hath put a new song in my mouth, *even* praise unto our God:
Many shall see *it*, and fear, and shall trust in the LORD.
Blessed *is* that man that maketh the LORD his trust,
And respecteth not the proud, nor such as turn aside to lies.
Many, O LORD my God, *are* thy wonderful works *which* thou hast done,
And thy thoughts *which are* to us-ward:
They cannot be reckoned up in order unto thee:
If I would declare and speak *of them*,
They are more than can be numbered.
Sacrifice and offering thou didst not desire;
Mine ears hast thou opened:
Burnt offering and sin offering hast thou not required.
Then said I, Lo, I come:
In the volume of the book *it is* written of me,
I delight to do thy will, O my God:
Yea, thy law *is* within my heart.
I have preached righteousness in the great congregation:
Lo, I have not refrained my lips, O LORD, thou knowest.
I have not hid thy righteousness within my heart;
I have declared thy faithfulness and thy salvation:
I have not concealed thy lovingkindness and thy truth from the great congregation.
Withhold not thou thy tender mercies from me, O LORD:
Let thy lovingkindness and thy truth continually preserve me.
For innumerable evils have compassed me about:
Mine iniquities have taken hold upon me, so that I am not able to look up;
They are more than the hairs of mine head:
Therefore my heart faileth me.
Be pleased, O LORD, to deliver me:
O LORD, make haste to help me.
Let them be ashamed and confounded together that seek after my soul to destroy it;
Let them be driven backward and put to shame that wish me evil.
Let them be desolate for a reward of their shame
That say unto me, Aha, aha.
Let all those that seek thee rejoice and be glad in thee:
Let such as love thy salvation say continually, The LORD be magnified.
But I *am* poor and needy; *yet* the LORD thinketh upon me:
Thou *art* my help and my deliverer;
Make no tarrying, O my God.

42 AS the hart panteth after the water brooks,
So panteth my soul after thee, O God.

My soul thirsteth for God, for the living God: Psalm XLII.
When shall I come and appear before God?
My tears have been my meat day and night,
While they continually say unto me, Where *is* thy God?
When I remember these *things*, I pour out my soul in me:
For I had gone with the multitude, I went with them to the house of God,
With the voice of joy and praise, with a multitude that kept holyday.
Why art thou cast down, O my soul?
And *why* art thou disquieted in me?
Hope thou in God: for I shall yet praise him
For the help of his countenance.
O my God, my soul is cast down within me:
Therefore will I remember thee from the land of Jordan,
And of the Hermonites, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterspouts;
All thy waves and thy billows are gone over me.
Yet the LORD will command his lovingkindness in the daytime,
And in the night his song *shall be* with me,
And my prayer unto the God of my life.
I will say unto God my rock, Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?
As with a sword in my bones, mine enemies reproach me;
While they say daily unto me, Where *is* thy God?
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

XLV.—*Obviously an Epithalamium or Marriage Song. But what was the occasion? Either* (1) *marriage of Solomon with an Egyptian princess* (1 Kings iii. 1), *or* (2) *marriage of Ahab, cf.* "*Daughter of Tyre,*" *v.* 12, *or* (3) *Jehoram with Athaliah* (*Delitsch*), *or* (4) *marriage of Ptolemy Philadelphus* (*Cheyne*), *an Egyptian sovereign. Verse* 6, "*Thy throne, O God,*" *looks like a Messianic one. Cf.* Hebrews i. 8, 9, *where it is so used. But it might be a bold ascription of Divinity to a king.*

45 MY heart is inditing a good matter: Psalm XLV.
I speak of the things which I have made touching the king:
My tongue *is* the pen of a ready writer.
Thou art fairer than the children of men:
Grace is poured into thy lips:
Therefore God hath blessed thee for ever.
Gird thy sword upon *thy* thigh, O *most* mighty,
With thy glory and thy majesty.
And in thy majesty ride prosperously

Because of truth and meekness *and* righteousness;
And thy right hand shall teach thee terrible things.
Thine arrows *are* sharp in the heart of the king's enemies;
Whereby the people fall under thee.
Thy throne, O God, *is* for ever and ever:
The sceptre of thy kingdom *is* a right sceptre.
Thou lovest righteousness, and hatest wickedness:
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
All thy garments *smell* of myrrh, and aloes, *and* cassia,
Out of the ivory palaces, whereby they have made thee glad.
Kings' daughters *were* among thy honourable women:
Upon thy right hand did stand the queen in gold of Ophir.
Hearken, O daughter, and consider, and incline thine ear;
Forget also thine own people, and thy father's house;
So shall the king greatly desire thy beauty:
For he *is* thy Lord; and worship thou him.
And the daughter of Tyre *shall be there* with a gift;
Even the rich among the people shall intreat thy favour.
The king's daughter *is* all glorious within:
Her clothing *is* of wrought gold.
She shall be brought unto the king in raiment of needlework:
The virgins her companions that follow her shall be brought unto thee.
With gladness and rejoicing shall they be brought:
They shall enter into the king's palace.
Instead of thy fathers shall be thy children,
Whom thou mayest make princes in all the earth.
I will make thy name to be remembered in all generations:
Therefore shall the people praise thee for ever and ever.

XLVI.—*The occasion is probably the Assyrian invasion in Hezekiah's time (Sennacherib). The language is a little like* Isaiah (xxx., xxxvii.).

46 GOD *is* our refuge and strength, a very present help in trouble.
Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea;
Psalm XLVI.
Though the waters thereof roar *and* be troubled,
Though the mountains shake with the swelling thereof.
There is a river, the streams whereof shall make glad the city of God,
The holy *place* of the tabernacles of the most High.
God *is* in the midst of her; she shall not be moved:
God shall help her, *and that* right early.

The heathen raged, the kingdoms were moved:
He uttered his voice, the earth melted.
The LORD of hosts *is* with us;
The God of Jacob *is* our refuge.
Come, behold the works of the LORD,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariot in the fire.
Be still, and know that I *am* God:
I will be exalted among the heathen, I will be exalted in the earth.
The LORD of hosts *is* with us;
The God of Jacob *is* our refuge.

48 GREAT *is* the LORD, and greatly to be praised Psalm
In the city of our God, *in* the mountain of his holiness. XLVIII.
Beautiful for situation, the joy of the whole earth,
Is mount Zion, *on* the sides of the north,
The city of the great King.
God is known in her palaces for a refuge.
For, lo, the kings were assembled, they passed by together.
They saw *it, and* so they marvelled;
They were troubled, *and* hasted away.
Fear took hold upon them there,
And pain, as of a woman in travail.
Thou breakest the ships of Tarshish with an east wind.
As we have heard, so have we seen
In the city of the LORD of hosts, in the city of our God:
God will establish it for ever.
We have thought of thy lovingkindness, O God,
In the midst of thy temple.
According to thy name, O God,
So *is* thy praise unto the ends of the earth:
Thy right hand is full of righteousness.
Let mount Zion rejoice, let the daughters of Judah be glad,
Because of thy judgments.
Walk about Zion, and go round about her:
Tell the towers thereof.
Mark ye well her bulwarks, consider her palaces;
That ye may tell *it* to the generation following.
For this God *is* our God for ever and ever:
He will be our guide *even* unto death.

50 THE mighty God, *even* the LORD, hath spoken, Psalm L.
And called the earth from the rising of the sun unto the going down thereof.

Out of Zion, the perfection of beauty, God hath shined.
Our God shall come, and shall not keep silence:
A fire shall devour before him,
And it shall be very tempestuous round about him.
He shall call to the heavens from above,
And to the earth, that he may judge his people.
Gather my saints together unto me;
Those that have made a covenant with me by sacrifice.
And the heavens shall declare his righteousness:
For God *is* judge himself.
Hear, O my people, and I will speak;
O Israel, and I will testify against thee:
I *am* God, *even* thy God.
I will not reprove thee for thy sacrifices
Or thy burnt offerings, *to have been* continually before me.
I will take no bullock out of thy house,
Nor he goats out of thy folds.
For every beast of the forest *is* mine,
And the cattle upon a thousand hills.
I know all the fowls of the mountains:
And the wild beasts of the field *are* mine.
If I were hungry, I would not tell thee:
For the world *is* mine, and the fulness thereof.
Will I eat the flesh of bulls, or drink the blood of goats?
Offer unto God thanksgiving;
And pay thy vows unto the most High:
And call upon me in the day of trouble:
I will deliver thee, and thou shalt glorify me.
But unto the wicked God saith,
What hast thou to do to declare my statutes,
Or *that* thou shouldest take my covenant in thy mouth?
Seeing thou hatest instruction,
And castest my words behind thee.
When thou sawest a thief, then thou consentedst with him,
And hast been partaker with adulterers.
Thou givest thy mouth to evil,
And thy tongue frameth deceit.
Thou sittest *and* speakest against thy brother;
Thou slanderest thine own mother's son.
These *things* hast thou done, and I kept silence;
Thou thoughtest that I was altogether *such an one* as thyself:
But I will reprove thee, and set *them* in order before thine eyes.
Now consider this, ye that forget God,
Lest I tear *you* in pieces, and *there be* none to deliver.
Whoso offereth praise glorifieth me:
And to him that ordereth *his* conversation *aright*
Will I shew the salvation of God.

51 HAVE mercy upon me, O God, according to thy lovingkindness : Psalm LI.
According unto the multitude of thy tender mercies blot out my transgressions.
Wash me throughly from mine iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions :
And my sin *is* ever before me.
Against thee, thee only, have I sinned,
And done *this* evil in thy sight :
That thou mightest be justified when thou speakest,
And be clear when thou judgest.
Behold, I was shapen in iniquity ;
And in sin did my mother conceive me.
Behold, thou desirest truth in the inward parts :
And in the hidden *part* thou shalt make me to know wisdom.
Purge me with hyssop, and I shall be clean :
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness ;
That the bones *which* thou hast broken may rejoice.
Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God ;
And renew a right spirit within me.
Cast me not away from thy presence ;
And take not thy holy spirit from me.
Restore unto me the joy of thy salvation ;
And uphold me *with thy* free spirit.
Then will I teach transgressors thy ways ;
And sinners shall be converted unto thee.
Deliver me from bloodguiltiness, O God, thou God of my salvation :
And my tongue shall sing aloud of thy righteousness.
O LORD, open thou my lips ;
And my mouth shall shew forth thy praise.
For thou desirest not sacrifice ; else would I give *it :*
Thou delightest not in burnt offering.
The sacrifices of God *are* a broken spirit :
A broken and a contrite heart, O God, thou wilt not despise.
Do good in thy good pleasure unto Zion :
Build thou the walls of Jerusalem.
Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering :
Then shall they offer bullocks upon thine altar.

56 BE merciful unto me, O God : for man would swallow me up ; Psalm LVI.
He fighting daily oppresseth me.

Mine enemies would daily swallow *me* up:
For *they be* many that fight against me, O thou most High.
What time I am afraid, I will trust in thee.
In God I will praise his word,
In God I have put my trust;
I will not fear what flesh can do unto me.
Every day they wrest my words:
All their thoughts *are* against me for evil.
They gather themselves together, they hide themselves,
They mark my steps, when they wait for my soul.
Shall they escape by iniquity?
In *thine* anger cast down the people, O God.
Thou tellest my wanderings:
Put thou my tears into thy bottle:
Are they not in thy book?
When I cry *unto thee*, then shall mine enemies turn back:
This I know; for God *is* for me.
In God will I praise *his* word:
In the LORD will I praise *his* word.
In God have I put my trust:
I will not be afraid what man can do unto me.
Thy vows *are* upon me, O God:
I will render praises unto thee.
For thou hast delivered my soul from death:
Wilt not *thou deliver* my feet from falling,
That I may walk before God in the light of the living?

57 BE merciful unto me, O God, be merciful unto me:
For my soul trusteth in thee:

Psalm LVII. Yea, in the shadow of thy wings will I make my refuge,

Until *these* calamities be overpast.
I will cry unto God most High;
Unto God that performeth *all things* for me.
He shall send from heaven, and save me
From the reproach of him that would swallow me up.
God shall send forth his mercy and his truth.
My soul *is* among lions:
And I lie *even among* them that are set on fire,
Even the sons of men, whose teeth *are* spears and arrows,
And their tongue a sharp sword.
Be thou exalted, O God, above the heavens;
Let thy glory *be* above all the earth.
They have prepared a net for my steps;
My soul is bowed down:
They have digged a pit before me,
Into the midst whereof they are fallen *themselves*.

My heart is fixed, O God, my heart is fixed:
I will sing and give praise.
Awake up, my glory; awake, psaltery and harp:
I *myself* will awake early.
I will praise thee, O LORD, among the people:
I will sing unto thee among the nations.
For thy mercy *is* great unto the heavens,
And thy truth unto the clouds.
Be thou exalted, O God, above the heavens:
Let thy glory *be* above all the earth.

63 O GOD, thou *art* my God; early will I seek thee: Psalm LXIII.
My soul thirsteth for thee, my flesh longeth for thee
In a dry and thirsty land, where no water is;
To see thy power and thy glory,
So *as* I have seen thee in the sanctuary.
Because thy lovingkindness *is* better than life,
My lips shall praise thee.
Thus will I bless thee while I live:
I will lift up my hands in thy name.
My soul shall be satisfied as *with* marrow and fatness;
And my mouth shall praise *thee* with joyful lips:
When I remember thee upon my bed,
And meditate on thee in the *night* watches.
Because thou hast been my help,
Therefore in the shadow of thy wings will I rejoice.
My soul followeth hard after thee:
Thy right hand upholdeth me.
But those *that* seek my soul, to destroy *it*,
Shall go into the lower parts of the earth.
They shall fall by the sword: they shall be a portion for foxes.
But the king shall rejoice in God;
Every one that sweareth by him shall glory:
But the mouth of them that speak lies shall be stopped.

65 PRAISE waiteth for thee, O God, in Sion: Psalm LXV.
And unto thee shall the vow be performed.
O thou that hearest prayer, unto thee shall all flesh come.
Iniquities prevail against me:
As for our transgressions, thou shalt purge them away.
Blessed *is the man whom* thou choosest,
And causest to approach *unto thee, that* he may dwell in thy courts:
We shall be satisfied with the goodness of thy house,
Even of thy holy temple.

By terrible things in righteousness wilt thou answer us,
O God of our salvation;
Who art the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:
Which by his strength setteth fast the mountains;
Being girded with power:
Which stilleth the noise of the seas,
The noise of their waves, and the tumult of the people.
They also that dwell in the uttermost parts are afraid at thy tokens:
Thou makest the outgoings of the morning and evening to rejoice.
Thou visitest the earth, and waterest it:
Thou greatly enrichest it
With the river of God, *which* is full of water:
Thou preparest them corn, when thou hast so provided for it.
Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof:
Thou makest it soft with showers: thou blessest the springing thereof.
Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop *upon* the pastures of the wilderness:
And the little hills rejoice on every side.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

67 GOD be merciful unto us, and bless us;
And cause his face to shine upon us;
That thy way may be known upon earth,
Psalm LXVII. Thy saving health among all nations.
Let the people praise thee, O God;
Let all the people praise thee.
O let the nations be glad and sing for joy:
For thou shalt judge the people righteously,
And govern the nations upon earth.
Let the people praise thee, O God;
Let all the people praise thee.
Then shall the earth yield her increase;
And God, *even* our own God, shall bless us.
God shall bless us;
And all the ends of the earth shall fear him.

68 LET God arise, let his enemies be scattered:
Let them also that hate him flee before him.
As smoke is driven away, *so* drive *them* away:

As wax melteth before the fire,
So let the wicked perish at the presence of God. Psalm LXVIII.
But let the righteous be glad; let them rejoice
before God:
Yea, let them exceedingly rejoice.
Sing unto God, sing praises to his name:
Extol him that rideth upon the heavens
By his name JAH, and rejoice before him.
A father of the fatherless, and a judge of the widows,
Is God in his holy habitation.
God setteth the solitary in families:
He bringeth out those which are bound with chains:
But the rebellious dwell in a dry *land.*
O God, when thou wentest forth before thy people,
When thou didst march through the wilderness;
The earth shook, the heavens also dropped at the presence of
God:
Even Sinai itself *was moved* at the presence of God, the God of
Israel.
Thou, O God, didst send a plentiful rain,
Whereby thou didst confirm thine inheritance, when it was
weary.
Thy congregation hath dwelt therein:
Thou, O God, hast prepared of thy goodness for the poor.
The LORD gave the word:
Great *was* the company of those that published *it.*
Kings of armies did flee apace:
And she that tarried at home divided the spoil.
Though ye have lien among the pots,
Yet shall ye be as the wings of a dove covered with silver,
And her feathers with yellow gold.
When the Almighty scattered kings in it,
It was *white* as snow in Salmon.
The hill of God *is as* the hill of Bashan;
An high hill *as* the hill of Bashan.
Why leap ye, ye high hills?
This is the hill *which* God desireth to dwell in;
Yea, the LORD will dwell *in it* for ever.
The chariots of God *are* twenty thousand, *even* thousands of
angels:
The LORD *is* among them, *as in* Sinai, in the holy *place.*
Thou hast ascended on high, thou hast led captivity captive:
Thou hast received gifts for men;
Yea, *for* the rebellious also, that the LORD God might dwell
among them.
Blessed *be* the LORD, *who* daily loadeth us *with benefits,*
Even the God of our salvation.

He that is our God *is* the God of salvation;
And unto GOD the Lord *belong* the issues from death.
But God shall wound the head of his enemies,
And the hairy scalp of such an one as goeth on still in his trespasses.
The LORD said, I will bring again from Bashan,
I will bring *my people* again from the depths of the sea:
That thy foot may be dipped in the blood of *thine* enemies,
And the tongue of thy dogs in the same.
They have seen thy goings, O God;
Even the goings of my God, my King, in the sanctuary.
The singers went before, the players on instruments *followed* after;
Among *them were* the damsels playing with timbrels.
Bless ye God in the congregations,
Even the Lord, from the fountain of Israel.
There *is* little Benjamin *with* their ruler,
The princes of Judah *and* their council,
The princes of Zebulun, *and* the princes of Naphtali.
Thy God hath commanded thy strength:
Strengthen, O God, that which thou hast wrought for us.
Because of thy temple at Jerusalem
Shall kings bring presents unto thee.
Rebuke the company of spearmen,
The multitude of the bulls, with the calves of the people,
Till every one submit himself with pieces of silver:
Scatter thou the people *that* delight in war.
Princes shall come out of Egypt;
Ethiopia shall soon stretch out her hands unto God.
Sing unto God, ye kingdoms of the earth;
O sing praises unto the LORD;
To him that rideth upon the heavens of heavens, *which were* of old;
Lo, he doth send out his voice, *and that* a mighty voice.
Ascribe ye strength unto God:
His excellency *is* over Israel, and his strength *is* in the clouds.
O God, *thou art* terrible out of thy holy places:
The God of Israel *is* he that giveth strength and power unto *his* people.
Blessed *be* God.

69 SAVE me, O God;
For the waters are come in unto *my* soul.
I sink in deep mire, where *there is* no standing:
Psalm LXIX. I am come into deep waters, where the floods overflow me.
I am weary of my crying: my throat is dried:

Mine eyes fail while I wait for my God.
They that hate me without a cause are more than the hairs of mine head:
They that would destroy me, *being* mine enemies wrongfully, are mighty:
Then I restored *that* which I took not away.
O God, thou knowest my foolishness;
And my sins are not hid from thee.
Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake:
Let not those that seek thee be confounded for my sake, O God of Israel.
Because for thy sake I have borne reproach;
Shame hath covered my face.
I am become a stranger unto my brethren,
And an alien unto my mother's children.
For the zeal of thine house hath eaten me up;
And the reproaches of them that reproached thee are fallen upon me.
When I wept, *and chastened* my soul with fasting,
That was to my reproach.
I made sackcloth also my garment;
And I became a proverb to them.
They that sit in the gate speak against me;
And I *was* the song of the drunkards.
But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time:
O God, in the multitude of thy mercy hear me, in the truth of thy salvation.
Deliver me out of the mire, and let me not sink:
Let me be delivered from them that hate me, and out of the deep waters.
Let not the waterflood overflow me,
Neither let the deep swallow me up,
And let not the pit shut her mouth upon me.
Hear me, O LORD; for thy lovingkindness *is* good:
Turn unto me according to the multitude of thy tender mercies.
And hide not thy face from thy servant;
For I am in trouble: hear me speedily.
Draw nigh unto my soul, *and* redeem it:
Deliver me because of mine enemies.

73 TRULY God *is* good to Israel, Psalm LXXIII.
Even to such as are of a clean heart.
But as for me, my feet were almost gone;
My steps had well nigh slipped.
For I was envious at the foolish,

When I saw the prosperity of the wicked.
For *there are* no bands in their death:
But their strength *is* firm.
They *are* not in trouble *as other* men;
Neither are they plagued like *other* men.
Therefore pride compasseth them about as a chain;
Violence covereth them *as* a garment.
Their eyes stand out with fatness:
They have more than heart could wish.
They are corrupt, and speak wickedly *concerning* oppression:
They speak loftily.
They set their mouth against the heavens,
And their tongue walketh through the earth.
Therefore his people return hither:
And waters of a full *cup* are wrung out to them.
And they say, How doth God know?
And is there knowledge in the most High?
Behold, these *are* the ungodly,
Who prosper in the world; they increase *in* riches.
Verily I have cleansed my heart *in* vain,
And washed my hands in innocency.
For all the day long have I been plagued,
And chastened every morning.
If I say, I will speak thus;
Behold, I should offend *against* the generation of thy children.
When I thought to know this, it *was* too painful for me;
Until I went into the sanctuary of God;
Then understood I their end.
Surely thou didst set them in slippery places;
Thou castedst them down into destruction.
How are they *brought* into desolation, as in a moment!
They are utterly consumed with terrors.
As a dream when *one* awaketh;
So, O Lord, when thou awakest, thou shalt despise their image.
Thus my heart was grieved, and I was pricked in my reins.
So foolish *was* I, and ignorant:
I was *as* a beast before thee.
Nevertheless I *am* continually with thee:
Thou hast holden *me* by my right hand.
Thou shalt guide me with thy counsel,
And afterward receive me *to* glory.
Whom have I in heaven *but thee?*
And *there is* none upon earth *that* I desire beside thee.
My flesh and my heart faileth:
But God *is* the strength of my heart, and my portion for ever.
For, lo, they that are far from thee shall perish:
Thou hast destroyed all them that go a whoring from thee.

But *it is* good for me to draw near to God:
I have put my trust in the Lord GOD,
That I may declare all thy works.

75 UNTO thee, O God, do we give thanks, Psalm LXXV.
Unto thee do we give thanks: for *that* thy name is near
Thy wondrous works declare.
When I shall receive the congregation I will judge uprightly.
The earth and all the inhabitants thereof are dissolved:
I bear up the pillars of it.
I said unto the fools, Deal not foolishly:
And to the wicked, Lift not up the horn:
Lift not up your horn on high: speak *not with* a stiff neck.
For promotion *cometh* neither from the east,
Nor from the west, nor from the south.
But God *is* the judge:
He putteth down one, and setteth up another.
For in the hand of the LORD *there is* a cup, and the wine is red;
It is full of mixture; and he poureth out of the same:
But the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.
But I will declare for ever;
I will sing praises to the God of Jacob.
All the horns of the wicked also will I cut off;
But the horns of the righteous shall be exalted.

76 IN Judah *is* God known: his name *is* great in Israel.
In Salem also is his tabernacle, and his dwelling place in Zion.
There brake he the arrows of the bow,
The shield, and the sword, and the battle. Psalm LXXVI.
Thou *art* more glorious *and* excellent than the mountains of prey.
The stouthearted are spoiled, they have slept their sleep:
And none of the men of might have found their hands.
At thy rebuke, O God of Jacob,
Both the chariot and horse are cast into a dead sleep.
Thou, *even* thou, *art* to be feared:
And who may stand in thy sight when once thou art angry?
Thou didst cause judgment to be heard from heaven;
The earth feared, and was still,
When God arose to judgment,
To save all the meek of the earth.
Surely the wrath of man shall praise thee:
The remainder of wrath shalt thou restrain.
Vow, and pay unto the LORD your God:
Let all that be round about him bring presents unto him that ought to be feared.

He shall cut off the spirit of princes:
He is terrible to the kings of the earth.

77 I CRIED unto God with my voice,
Even unto God with my voice; and he gave ear unto me.
Psalm LXXVII. In the day of my trouble I sought the Lord:
My sore ran in the night, and ceased not:
My soul refused to be comforted.
I remembered God, and was troubled:
I complained, and my spirit was overwhelmed.
Thou holdest mine eyes waking:
I am so troubled that I cannot speak.
I have considered the days of old, the years of ancient times.
I call to remembrance my song in the night:
I commune with mine own heart:
And my spirit made diligent search.
Will the Lord cast off for ever?
And will he be favourable no more?
Is his mercy clean gone for ever?
Doth *his* promise fail for evermore?
Hath God forgotten to be gracious?
Hath he in anger shut up his tender mercies?
And I said, This *is* my infirmity:
But I will remember the years of the right hand of the most High.
I will remember the works of the LORD:
Surely I will remember thy wonders of old.
I will meditate also of all thy work, and talk of thy doings.
Thy way, O God, *is* in the sanctuary:
Who *is so* great a God as *our* God?
Thou *art* the God that doest wonders:
Thou hast declared thy strength among the people.
Thou hast with *thine* arm redeemed thy people,
The sons of Jacob and Joseph.
The waters saw thee, O God,
The waters saw thee; they were afraid:
The depths also were troubled.
The clouds poured out water:
The skies sent out a sound:
Thine arrows also went abroad.
The voice of thy thunder *was* in the heaven:
The lightnings lightened the world:
The earth trembled and shook.
Thy way *is* in the sea, and thy path in the great waters,
And thy footsteps are not known.
Thou leddest thy people like a flock
By the hand of Moses and Aaron.

80 GIVE ear, O Shepherd of Israel, Psalm LXXX.
Thou that leadest Joseph like a flock;
Thou that dwellest *between* the cherubims, shine forth.
Before Ephraim and Benjamin and Manasseh
Stir up thy strength, and come *and* save us.
Turn us again, O God,
And cause thy face to shine; and we shall be saved.
O LORD God of hosts,
How long wilt thou be angry against the prayer of thy people?
Thou feedest them with the bread of tears;
And givest them tears to drink in great measure.
Thou makest us a strife unto our neighbours:
And our enemies laugh among themselves.
Turn us again, O God of hosts,
And cause thy face to shine; and we shall be saved.
Thou hast brought a vine out of Egypt:
Thou hast cast out the heathen, and planted it.
Thou preparedst *room* before it,
And didst cause it to take deep root, and it filled the land.
The hills were covered with the shadow of it,
And the boughs thereof *were like* the goodly cedars.
She sent out her boughs unto the sea,
And her branches unto the river.
Why hast thou *then* broken down her hedges,
So that all they which pass by the way do pluck her?
The boar out of the wood doth waste it,
And the wild beast of the field doth devour it.
Return, we beseech thee, O God of hosts:
Look down from heaven, and behold, and visit this vine;
And the vineyard which thy right hand hath planted,
And the branch *that* thou madest strong for thyself.
It is burned with fire, *it is* cut down:
They perish at the rebuke of thy countenance.
Let thy hand be upon the man of thy right hand,
Upon the son of man *whom* thou madest strong for thyself.
So will not we go back from thee:
Quicken us, and we will call upon thy name.
Turn us again, O LORD God of hosts,
Cause thy face to shine; and we shall be saved.

84 HOW amiable *are* thy tabernacles, Psalm LXXXIV.
O LORD of hosts!
My soul longeth, yea, even fainteth for the courts of the LORD:
My heart and my flesh crieth out for the living God.
Yea, the sparrow hath found an house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O LORD of hosts, my King, and my God.

Blessed *are* they that dwell in thy house:
They will be still praising thee.
Blessed *is* the man whose strength *is* in thee;
In whose heart *are* the ways *of them.*
Who passing through the valley of Baca make it a well;
The rain also filleth the pools.
They go from strength to strength,
Every one of them in Zion appeareth before God.
O LORD God of hosts, hear my prayer:
Give ear, O God of Jacob.
Behold, O God our shield,
And look upon the face of thine anointed.
For a day in thy courts *is* better than a thousand.
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
For the LORD God *is* a sun and shield:
The LORD will give grace and glory:
No good *thing* will he withhold from them that walk uprightly.
O LORD of hosts, blessed *is* the man that trusteth in thee.

85 LORD, thou hast been favourable unto thy land:
Thou hast brought back the captivity of Jacob.
Thou hast forgiven the iniquity of thy people,
Psalm LXXXV. Thou hast covered all their sin.
Thou hast taken away all thy wrath:
Thou hast turned *thyself* from the fierceness of thine anger.
Turn us, O God of our salvation,
And cause thine anger toward us to cease.
Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
Wilt thou not revive us again:
That thy people may rejoice in thee?
Shew us thy mercy, O LORD,
And grant us thy salvation.
I will hear what God the LORD will speak:
For he will speak peace unto his people, and to his saints:
But let them not turn again to folly.
Surely his salvation *is* nigh them that fear him;
That glory may dwell in our land.
Mercy and truth are met together;
Righteousness and peace have kissed *each other.*
Truth shall spring out of the earth;
And righteousness shall look down from heaven.
Yea, the LORD shall give *that which is* good;
And our land shall yield her increase.
Righteousness shall go before him;
And shall set *us* in the way of his steps.

86 BOW down thine ear, O LORD, hear me : Psalm LXXXVI.
For I *am* poor and needy.
Preserve my soul ; for I *am* holy :
O thou my God, save thy servant that trusteth in thee.
Be merciful unto me, O Lord :
For I cry unto thee daily.
Rejoice the soul of thy servant :
For unto thee, O Lord, do I lift up my soul.
For thou, Lord, *art* good, and ready to forgive ;
And plenteous in mercy unto all them that call upon thee.
Give ear, O LORD, unto my prayer ;
And attend to the voice of my supplications.
In the day of my trouble I will call upon thee :
For thou wilt answer me.
Among the gods *there is* none like unto thee, O Lord ;
Neither *are there any works* like unto thy works.
All nations whom thou hast made
Shall come and worship before thee, O Lord ;
And shall glorify thy name.
For thou *art* great, and doest wondrous things :
Thou *art* God alone.
Teach me thy way, O LORD ; I will walk in thy truth :
Unite my heart to fear thy name.
I will praise thee, O Lord my God, with all my heart :
And I will glorify thy name for evermore.
For great *is* thy mercy toward me :
And thou hast delivered my soul from the lowest hell.
O God, the proud are risen against me,
And the assemblies of violent *men* have sought after my soul ;
And have not set thee before them.
But thou, O Lord, *art* a God full of compassion, and gracious,
Longsuffering, and plenteous in mercy and truth.
O turn unto me, and have mercy upon me ;
Give thy strength unto thy servant,
And save the son of thine handmaid.
Shew me a token for good ;
That they which hate me may see *it*, and be ashamed :
Because thou, LORD, hast holpen me, and comforted me.

XC.—*This psalm has been attributed to Moses, because of the resemblance of teaching to Pentateuch* (*see* Deut. xxxii.), *which the Jews held to be the work of Moses. Date perhaps* 609, *when Josiah died, but probably later.*

90 LORD, thou hast been our dwelling place in all generations.
Before the mountains were brought forth,

Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou *art* God.
Psalm XC. Thou turnest man to destruction;
And sayest, Return, ye children of men.
For a thousand years in thy sight
Are but as yesterday when it is past,
And *as* a watch in the night.
Thou carriest them away as with a flood; they are *as* a sleep:
In the morning *they are* like grass *which* groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed by thine anger,
And by thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret *sins* in the light of thy countenance.
For all our days are passed away in thy wrath:
We spend our years as a tale *that is told.*
The days of our years *are* threescore years and ten;
And if by reason of strength *they be* fourscore years,
Yet *is* their strength labour and sorrow;
For it is soon cut off, and we fly away.
Who knoweth the power of thine anger?
Even according to thy fear, *so is* thy wrath,
So teach *us* to number our days,
That we may apply *our* hearts unto wisdom.
Return, O LORD, how long?
And let it repent thee concerning thy servants.
O satisfy us early with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days *wherein* thou hast afflicted us,
And the years *wherein* we have seen evil.
Let thy work appear unto thy servants,
And thy glory unto their children.
And let the beauty of the LORD our God be upon us:
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

91 HE that dwelleth in the secret place of the most High
Shall abide under the shadow of the Almighty.
Psalm XCI. I will say of the LORD, *He is* my refuge and my fortress:
My God; in him will I trust.
Surely he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.

He shall cover thee with his feathers,
And under his wings shalt thou trust:
His truth *shall be thy* shield and buckler.
Thou shalt not be afraid for the terror by night;
Nor for the arrow *that* flieth by day;
Nor for the pestilence *that* walketh in darkness;
Nor for the destruction *that* wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold and see
The reward of the wicked.
Because thou hast made the LORD, *which is* my refuge,
Even the most High, thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling.
For he shall give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in *their* hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the dragon shalt thou trample under feet.
Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.
He shall call upon me, and I will answer him:
I *will be* with him in trouble;
I will deliver him, and honour him.
With long life will I satisfy him, and shew him my salvation.

96 O SING unto the LORD a new song: Psalm XCVI.
Sing unto the LORD, all the earth.
Sing unto the LORD, bless his name;
Shew forth his salvation from day to day.
Declare his glory among the heathen,
His wonders among all people.
For the LORD *is* great, and greatly to be praised:
He *is* to be feared above all gods.
For all the gods of the nations *are* idols:
But the LORD made the heavens.
Honour and majesty *are* before him:
Strength and beauty *are* in his sanctuary.
Give unto the LORD, O ye kindreds of the people,
Give unto the LORD glory and strength.
Give unto the LORD the glory *due unto* his name:
Bring an offering, and come into his courts.

O worship the LORD in the beauty of holiness:
Fear before him, all the earth.
Say among the heathen *that* the LORD reigneth:
The world also shall be established that it shall not be moved:
He shall judge the people righteously.
Let the heavens rejoice, and let the earth be glad;
Let the sea roar, and the fulness thereof.
Let the field be joyful, and all that *is* therein:
Then shall all the trees of the wood rejoice before the LORD: for he cometh,
For he cometh to judge the earth:
He shall judge the world with righteousness, and the people with his truth.

98 O SING unto the LORD a new song;
For he hath done marvellous things:
Psalm XCVIII. His right hand, and his holy arm, hath gotten him the victory.
The LORD hath made known his salvation:
His righteousness hath he openly shewed in the sight of the heathen.
He hath remembered his mercy and his truth toward the house of Israel:
All the ends of the earth have seen the salvation of our God.
Make a joyful noise unto the LORD, all the earth:
Make a loud noise, and rejoice, and sing praise.
Sing unto the LORD with the harp;
With the harp, and the voice of a psalm.
With trumpets and sound of cornet
Make a joyful noise before the LORD, the King.
Let the sea roar, and the fulness thereof;
The world, and they that dwell therein.
Let the floods clap *their* hands:
Let the hills be joyful together before the LORD; for he cometh to judge the earth:
With righteousness shall he judge the world,
And the people with equity.

103 BLESS the LORD, O my soul:
And all that is within me, *bless* his holy name.
Psalm CIII. Bless the LORD, O my soul, and forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy mouth with good *things;*

So that thy youth is renewed like the eagle's.
The LORD executeth righteousness
And judgment for all that are oppressed.
He made known his ways unto Moses,
His acts unto the children of Israel.
The LORD *is* merciful and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide:
Neither will he keep *his anger* for ever.
He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth *his* children,
So the LORD pitieth them that fear him.
For he knoweth our frame;
He remembereth that we *are* dust.
As for man, his days *are* as grass:
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his commandments to do them.
The LORD hath prepared his throne in the heavens;
And his kingdom ruleth over all.
Bless the LORD, ye his angels,
That excel in strength, that do his commandments,
Hearkening unto the voice of his word.
Bless ye the LORD, all *ye* his hosts;
Ye ministers of his, that do his pleasure.
Bless the LORD, all his works in all places of his dominion:
Bless the LORD, O my soul.

104 BLESS the LORD, O my soul. Psalm CIV.
O LORD my God, thou art very great;
Thou art clothed with honour and majesty.
Who coverest *thyself* with light as *with* a garment:
Who stretchest out the heavens like a curtain:
Who layeth the beams of his chambers in the waters:
Who maketh the clouds his chariot:
Who walketh upon the wings of the wind:
Who maketh his angels spirits; his ministers a flaming fire:

Who laid the foundations of the earth,
That it should not be removed for ever.
Thou coveredst it with the deep as *with* a garment:
The waters stood above the mountains.
At thy rebuke they fled;
At the voice of thy thunder they hasted away.
They go up by the mountains;
They go down by the valleys unto the place which thou hast founded for them.
Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.
He sendeth the springs into the valleys,
Which run among the hills.
They give drink to every beast of the field:
The wild asses quench their thirst.
By them shall the fowls of the heaven have their habitation,
Which sing among the branches.
He watereth the hills from his chambers:
The earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man:
That he may bring forth food out of the earth;
And wine *that* maketh glad the heart of man,
And oil to make *his* face to shine,
And bread *which* strengtheneth man's heart.
The trees of the LORD are full *of sap;*
The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
As for the stork, the fir trees *are* her house.
The high hills *are* a refuge for the wild goats;
And the rocks for the conies.
He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night:
Wherein all the beasts of the forest do creep *forth.*
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they gather themselves together,
And lay them down in their dens.
Man goeth forth unto his work and to his labour until the evening.
O LORD, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
So is this great and wide sea,
Wherein *are* things creeping innumerable,
Both small and great beasts.

There go the ships:
There is that leviathan, *whom* thou hast made to play therein.
These wait all upon thee;
That thou mayest give *them* their meat in due season.
That thou givest them they gather:
Thou openest thine hand, they are filled with good.
Thou hidest thy face, they are troubled:
Thou takest away their breath, they die,
And return to their dust.
Thou sendest forth thy spirit, they are created:
And thou renewest the face of the earth.
The glory of the LORD shall endure for ever:
The LORD shall rejoice in his works.
He looketh on the earth, and it trembleth:
He toucheth the hills, and they smoke.
I will sing unto the LORD as long as I live:
I will sing praise to my God while I have my being.
My meditation of him shall be sweet:
I will be glad in the LORD.
Let the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the LORD, O my soul. Praise ye the LORD.

107 O GIVE thanks unto the LORD, for *he is* good: Psalm CVII.
For his mercy *endureth* for ever.
Let the redeemed of the LORD say *so*,
Whom he hath redeemed from the hand of the enemy;
And gathered them out of the lands,
From the east, and from the west, from the north, and from the south.
They wandered in the wilderness in a solitary way;
They found no city to dwell in.
Hungry and thirsty, their soul fainted in them.
Then they cried unto the LORD in their trouble,
And he delivered them out of their distresses.
And he led them forth by the right way,
That they might go to a city of habitation.
Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men!
For he satisfieth the longing soul,
And filleth the hungry soul with goodness.
Such as sit in darkness and in the shadow of death,
Being bound in affliction and iron;
Because they rebelled against the words of God,
And contemned the counsel of the most High:
Therefore he brought down their heart with labour;
They fell down, and *there was* none to help.

Then they cried unto the LORD in their trouble,
And he saved them out of their distresses.
He brought them out of darkness and the shadow of death,
And brake their bands in sunder.
Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men!
For he hath broken the gates of brass,
And cut the bars of iron in sunder.
Fools because of their transgression,
And because of their iniquities, are afflicted.
Their soul abhorreth all manner of meat;
And they draw near unto the gates of death.
Then they cry unto the LORD in their trouble,
And he saveth them out of their distresses.
He sent his word, and healed them,
And delivered *them* from their destructions.
Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men!
And let them sacrifice the sacrifices of thanksgiving,
And declare his works with rejoicing.
They that go down to the sea in ships,
That do business in great waters;
These see the works of the LORD,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven, they go down again to the depths:
Their soul is melted because of trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wit's end.
Then they cry unto the LORD in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
So he bringeth them unto their desired haven.
Oh that *men* would praise the LORD *for* his goodness,
And *for* his wonderful works to the children of men!
Let them exalt him also in the congregation of the people,
And praise him in the assembly of the elders.
He turneth rivers into a wilderness,
And the watersprings into dry ground;
A fruitful land into barrenness,
For the wickedness of them that dwell therein.
He turneth the wilderness into a standing water,
And dry ground into watersprings.

And there he maketh the hungry to dwell,
That they may prepare a city for habitation;
And sow the fields, and plant vineyards,
Which may yield fruits of increase.
He blesseth them also, so that they are multiplied greatly;
And suffereth not their cattle to decrease.
Again, they are minished and brought low
Through oppression, affliction, and sorrow.
He poureth contempt upon princes,
And causeth them to wander in the wilderness, *where there is* no way.
Yet setteth he the poor on high from affliction,
And maketh *him* families like a flock.
The righteous shall see *it*, and rejoice:
And all iniquity shall stop her mouth.
Whoso *is* wise, and will observe these *things*,
Even they shall understand the lovingkindness of the LORD.

114 WHEN Israel went out of Egypt, Psalm CXIV.
The house of Jacob from a people of strange language;
Judah was his sanctuary, *and* Israel his dominion.
The sea saw *it*, and fled:
Jordan was driven back.
The mountains skipped like rams,
And the little hills like lambs.
What *ailed* thee, O thou sea, that thou fleddest?
Thou Jordan, *that* thou wast driven back?
Ye mountains, *that* ye skipped like rams;
And ye little hills, like lambs?
Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;
Which turned the rock *into* a standing water,
The flint into a fountain of waters.

116 I LOVE the LORD, because he hath heard Psalm CXVI.
My voice *and* my supplications.
Because he hath inclined his ear unto me,
Therefore will I call upon *him* as long as I live.
The sorrows of death compassed me,
And the pains of hell gat hold upon me:
I found trouble and sorrow.
Then called I upon the name of the LORD;
O LORD, I beseech thee, deliver my soul.
Gracious *is* the LORD, and righteous;
Yea, our God *is* merciful.
The LORD preserveth the simple:
I was brought low, and he helped me.

Return unto thy rest, O my soul;
For the LORD hath dealt bountifully with thee.
For thou hast delivered my soul from death,
Mine eyes from tears, *and* my feet from falling.
I will walk before the LORD in the land of the living.
I believed, therefore have I spoken:
I was greatly afflicted:
I said in my haste, All men *are* liars.
What shall I render unto the LORD
For all his benefits toward me?
I will take the cup of salvation,
And call upon the name of the LORD.
I will pay my vows unto the LORD now
In the presence of all his people.
Precious in the sight of the LORD
Is the death of his saints.
O LORD, truly I *am* thy servant;
I *am* thy servant, *and* the son of thine handmaid:
Thou hast loosed my bonds.
I will offer to thee the sacrifice of thanksgiving,
And will call upon the name of the LORD.
I will pay my vows unto the LORD now
In the presence of all his people,
In the courts of the LORD's house,
In the midst of thee, O Jerusalem.
Praise ye the LORD.

A Song of Degrees
(see Introductory paragraphs to "The Psalter.")
Psalm cxxi.

121 I WILL lift up mine eyes unto the hills,
From whence cometh my help.
My help *cometh* from the LORD,
Which made heaven and earth.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.
The LORD *is* thy keeper:
The LORD *is* thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
The LORD shall preserve thee from all evil:
He shall preserve thy soul.
The LORD shall preserve thy going out and thy coming in
From this time forth, and even for evermore.

122 I WAS glad when they said unto me,
Let us go into the house of the LORD.

Our feet shall stand within thy gates, O Jerusalem. Psalm
Jerusalem is builded as a city that is compact together: CXXII.
Whither the tribes go up,
The tribes of the LORD, unto the testimony of Israel,
To give thanks unto the name of the LORD.
For there are set thrones of judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls, *and* prosperity within thy palaces.
For my brethren and companions' sakes,
I will now say, Peace *be* within thee.
Because of the house of the LORD our God
I will seek thy good.

126 WHEN the LORD turned again the captivity of Zion,
We were like them that dream.
Then was our mouth filled with laughter, Psalm CXXVI.
And our tongue with singing:
Then said they among the heathen,
The LORD hath done great things for them.
The LORD hath done great things for us; *whereof* we are glad.
Turn again our captivity, O LORD, as the streams in the south.
They that sow in tears shall reap in joy.
He that goeth forth and weepeth, bearing precious seed,
Shall doubtless come again with rejoicing, bringing his sheaves
with him.

127 EXCEPT the LORD build the house, Psalm CXXVII.
They labour in vain that build it:
Except the LORD keep the city,
The watchman waketh *but* in vain.
It is vain for you to rise up early, to sit up late,
To eat the bread of sorrows:
For so he giveth his beloved sleep.
Lo, children *are* an heritage of the LORD:
And the fruit of the womb *is his* reward.
As arrows *are* in the hand of a mighty man;
So *are* children of the youth.
Happy *is* the man that hath his quiver full of them:
They shall not be ashamed,
But they shall speak with the enemies in the gate.

133 BEHOLD, how good and how pleasant *it is* Psalm
For brethren to dwell together in unity! CXXXIII.
It is like the precious ointment upon the head,

That ran down upon the beard, *even* Aaron's beard:
That went down to the skirts of his garments;
As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion:
For there the LORD commanded the blessing,
Even life for evermore.

Date, sometime after the Babylonian Exile, probably a long time after. Similar circumstances (e. g. the ill-treatment of the Samaritan party or the Syrian party) suggested the recurrence of the old feelings in exile.

137 BY the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Psalm CXXXVII. We hanged our harps
Upon the willows in the midst thereof.
For there they that carried us away captive required of us a song;
And they that wasted us *required of us* mirth, *saying*,
Sing us *one* of the songs of Zion.
How shall we sing the LORD's song in a strange land?
If I forget thee, O Jerusalem,
Let my right hand forget *her cunning*.
If I do not remember thee,
Let my tongue cleave to the roof of my mouth;
If I prefer not Jerusalem above my chief joy.
Remember, O LORD, the children of Edom
In the day of Jerusalem; who said, Rase *it*, rase *it*,
Even to the foundation thereof.
O daughter of Babylon, who art to be destroyed;
Happy *shall he be*, that rewardeth thee
As thou hast served us.
Happy *shall he be*, that taketh
And dasheth thy little ones against the stones.

139 O LORD, thou hast searched me, and known *me*.
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Psalm CXXXIX. Thou compassest my path and my lying down,
And art acquainted *with* all my ways.
For *there is* not a word in my tongue,
But, lo, O LORD, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thine hand upon me.
Such knowledge *is* too wonderful for me;
It is high, I cannot *attain* unto it.

Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou *art* there:
If I make my bed in hell, behold, thou *art there.*
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall cover me;
Even the night shall be light about me.
Yea, the darkness hideth not from thee;
But the night shineth as the day:
The darkness and the light *are* both alike *to thee.*
For thou hast possessed my reins:
Thou hast covered me in my mother's womb.
I will praise thee; for I am fearfully *and* wonderfully made:
Marvellous *are* thy works;
And *that* my soul knoweth right well.
My substance was not hid from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see my substance, yet being unperfect;
And in thy book all *my members* were written,
Which in continuance were fashioned, when *as yet there was* none of them.
How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them, they are more in number than the sand:
When I awake, I am still with thee.
Surely thou wilt slay the wicked, O God:
Depart from me therefore, ye bloody men.
For they speak against thee wickedly,
And thine enemies take *thy name* in vain.
Do not I hate them, O LORD, that hate thee?
And am not I grieved with those that rise up against thee?
I hate them with perfect hatred: I count them mine enemies.
Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if *there be any* wicked way in me,
And lead me in the way everlasting.

144 BLESSED *be* the LORD my strength, Psalm CXLIV.
Which teacheth my hands to war, *and* my fingers to fight:
My goodness, and my fortress; my high tower, and my deliverer;

My shield, and *he* in whom I trust; who subdueth my people under me.
LORD, what *is* man, that thou takest knowledge of him!
Or the son of man, that thou makest account of him!
Man is like to vanity:
His days *are* as a shadow that passeth away.
Bow thy heavens, O LORD, and come down:
Touch the mountains, and they shall smoke.
Cast forth lightning, and scatter them:
Shoot out thine arrows, and destroy them.
Send thine hand from above;
Rid me, and deliver me out of great waters,
From the hand of strange children;
Whose mouth speaketh vanity,
And their right hand *is* a right hand of falsehood.
I will sing a new song unto thee, O God:
Upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.
It is he that giveth salvation unto kings:
Who delivereth David his servant from the hurtful sword.
Rid me, and deliver me from the hand of strange children,
Whose mouth speaketh vanity,
And their right hand *is* a right hand of falsehood:
That our sons *may be* as plants grown up in their youth;
That our daughters *may be* as corner stones, polished *after* the similitude of a palace:
That our garners *may be* full, affording all manner of store:
That our sheep may bring forth thousands and ten thousands in our streets:
That our oxen *may be* strong to labour;
That there be no breaking in, nor going out;
That *there be* no complaining in our streets.
Happy *is that* people, that is in such a case:
Yea, happy *is that* people, whose God *is* the LORD.

147 PRAISE ye the LORD:
For *it is* good to sing praises unto our God;
Psalm CXLVII. For *it is* pleasant; *and* praise is comely.
The LORD doth build up Jerusalem:
He gathereth together the outcasts of Israel.
He healeth the broken in heart,
And bindeth up their wounds.
He telleth the number of the stars;
He calleth them all by *their* names.
Great *is* our LORD, and of great power:
His understanding *is* infinite.
The LORD lifteth up the meek:

He casteth the wicked down to the ground.
Sing unto the LORD with thanksgiving;
Sing praise upon the harp unto our God:
Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
He giveth to the beast his food,
And to the young ravens which cry.
He delighteth not in the strength of the horse:
He taketh not pleasure in the legs of a man.
The LORD taketh pleasure in them that fear him,
In those that hope in his mercy.
Praise the LORD, O Jerusalem; praise thy God, O Zion.
For he hath strengthened the bars of thy gates;
He hath blessed thy children within thee.
He maketh peace *in* thy borders,
And filleth thee with the finest of the wheat.
He sendeth forth his commandment *upon* earth:
His word runneth very swiftly.
He giveth snow like wool:
He scattereth the hoarfrost like ashes.
He casteth forth his ice like morsels:
Who can stand before his cold?
He sendeth out his word, and melteth them:
He causeth his wind to blow, *and* the waters flow.
He sheweth his word unto Jacob,
His statutes and his judgments unto Israel.
He hath not dealt so with any nation:
And *as for his* judgments, they have not known them.
Praise ye the LORD.

THE

SONG OF SOLOMON

Canticles.—*Its date is the fourth century probably—perhaps contemporaneous with the older parts of Proverbs—or perhaps as late as the third or second century.*

It would have been felt to be a strange omission if Hebrew literature did not contain some specimen of erotic songs. This is clearly an Epithalamium, perhaps consisting of several bridal songs sung during the seven-day marriage festival, when the bridegroom was looked upon as a king (Solomon) and his bride as a queen. According to Oriental ideas, the love here depicted must be conjugal love, not the love of an amorous girl. The feeling for nature reminds one of Theocritus, with whom a parallel could be easily made out. One or two suppositions must be discarded.

(1) *It cannot have been one of the* 1,005 *songs of Solomon,* 1 Kings iv. 32.

(2) *It cannot be explained as allegory.*

But have we here the fragments of a drama? In this case Solomon, the Shulamite (Sulamith), the daughters of Jerusalem, and a young shepherd lover are the dramatis personæ: and the story refers to the abduction of a young and beautiful girl for Solomon's harem, her faithfulness to her shepherd lover (see Renan, "Le Cantique de Cantiques," Paris, 1891), *and her final restoration to her home.*

But it is doubtful whether the dramatic scheme can be made out, and some have made Solomon the hero and not the villain of the piece. The real objection, however, is that the Jewish literary ability did not include the dramatic gift. There is no drama among the Semites (but cf. the story of the Alexandrian Jew, Ezekiel, who is supposed to have made a Greek drama out of the story of the Exodus). Parts of Job and Isaiah are dramatic, but not in the formal sense (e. g. the arrival of the Babylonian king among the shades of the dead kings. "Lucifer, Son of the Morning"). Besides, no drama could be so short as this, especially as we have to reckon several changes of scene.

Whenever the separate songs were written, their present form as put together shows obvious signs of awkward patching and textual corruption.

1 THE song of songs, which *is* Solomon's.
Let him kiss me with the kisses of his mouth:
For thy love *is* better than wine.
Because of the savour of thy good ointments
Thy name *is as* ointment poured forth,
Therefore do the virgins love thee.
Draw me, we will run after thee:
The king hath brought me into his chambers:
We will be glad and rejoice in thee,
We will remember thy love more than wine:
The upright love thee.
I *am* black, but comely, O ye daughters of Jerusalem,
As the tents of Kedar, as the curtains of Solomon.
Look not upon me, because I *am* black,

Because the sun hath looked upon me:
My mother's children were angry with me;
They made me keeper of the vineyards;
But mine own vineyard have I not kept.
Tell me, O thou whom my soul loveth, where thou feedest,
Where thou makest *thy flock* to rest at noon:
For why should I be as one that turneth aside by the flocks of thy companions?
If thou know not, O thou fairest among women,
Go thy way forth by the footsteps of the flock,
And feed thy kids beside the shepherds' tents.
I have compared thee, O my love,
To a company of horses in Pharaoh's chariots.
Thy cheeks are comely with rows *of jewels*,
Thy neck with chains *of gold*.
We will make thee borders of gold with studs of silver.
While the king *sitteth* at his table,
My spikenard sendeth forth the smell thereof.
A bundle of myrrh *is* my wellbeloved unto me;
He shall lie all night betwixt my breasts.
My beloved *is* unto me *as* a cluster of camphire in the vineyards of En-gedi.
Behold, thou *art* fair, my love;
Behold, thou *art* fair; thou *hast* doves' eyes.
Behold, thou *art* fair, my beloved, yea, pleasant:
Also our bed *is* green.
The beams of our house *are* cedar, *and* our rafters of fir.

2 I *AM* the rose of Sharon, *and* the lily of the valleys.
As the lily among thorns, so *is* my love among the daughters.
As the apple tree among the trees of the wood,
So *is* my beloved among the sons.
I sat down under his shadow with great delight,
And his fruit *was* sweet to my taste.
He brought me to the banqueting house,
And his banner over me *was* love.
Stay me with flagons, comfort me with apples:
For I *am* sick of love.
His left hand *is* under my head,
And his right hand doth embrace me.
I charge you, O ye daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up, nor awake *my* love, till he please.
The voice of my beloved! behold, he cometh
Leaping upon the mountains, skipping upon the hills.
My beloved is like a roe or a young hart:
Behold, he standeth behind our wall,

He looketh forth at the windows,
Shewing himself through the lattice.
My beloved spake, and said unto me,
Rise up, my love, my fair one, and come away.
For, lo, the winter is past, the rain is over *and* gone;
The flowers appear on the earth;
The time of the singing *of birds* is come,
And the voice of the turtle is heard in our land;
The fig tree putteth forth her green figs,
And the vines *with* the tender grape give a *good* smell.
Arise, my love, my fair one, and come away.
O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs,
Let me see thy countenance, let me hear thy voice;
For sweet *is* thy voice, and thy countenance *is* comely.
Take us the foxes, the little foxes, that spoil the vines:
For our vines *have* tender grapes.
My beloved *is* mine, and I *am* his: he feedeth among the lilies.
Until the day break, and the shadows flee away,
Turn, my beloved,
And be thou like a roe or a young hart
Upon the mountains of Bether.

3 BY night on my bed I sought him whom my soul loveth:
I sought him, but I found him not.
I will rise now, and go about the city
In the streets, and in the broad ways
I will seek him whom my soul loveth:
I sought him, but I found him not.
The watchmen that go about the city found me:
To whom I said, Saw ye him whom my soul loveth?
It was but a little that I passed from them,
But I found him whom my soul loveth:
I held him, and would not let him go,
Until I had brought him into my mother's house,
And into the chamber of her that conceived me.
I charge you, O ye daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up, nor awake *my* love, till he please.
Who *is* this that cometh out of the wilderness like pillars of smoke,
Perfumed with myrrh and frankincense,
With all powders of the merchant?
Behold his bed, which *is* Solomon's;
Threescore valiant men *are* about it, of the valiant of Israel.
They all hold swords, *being* expert in war:

Every man *hath* his sword upon his thigh because of fear in the night.
King Solomon made himself a chariot of the wood of Lebanon.
He made the pillars thereof *of* silver,
The bottom thereof *of* gold, the covering of it *of* purple,
The midst thereof being paved *with* love,
For the daughters of Jerusalem.
Go forth, O ye daughters of Zion,
And behold king Solomon with the crown wherewith his mother crowned him
In the day of his espousals,
And in the day of the gladness of his heart.

4 BEHOLD, thou *art* fair, my love; behold, thou *art* fair;
Thou *hast* doves' eyes within thy locks:
Thy hair *is* as a flock of goats, that appear from mount Gilead.
Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing;
Whereof every one bear twins, and none *is* barren among them.
Thy lips *are* like a thread of scarlet, and thy speech *is* comely:
Thy temples *are* like a piece of a pomegranate within thy locks.
Thy neck *is* like the tower of David builded for an armoury,
Whereon there hang a thousand bucklers, all shields of mighty men.
Thy two breasts *are* like two young roes that are twins,
Which feed among the lilies.
Until the day break, and the shadows flee away,
I will get me to the mountain of myrrh, and to the hill of frankincense.
Thou *art* all fair, my love; *there is* no spot in thee.
Come with me from Lebanon, *my* spouse, with me from Lebanon:
Look from the top of Amana, from the top of Shenir and Hermon,
From the lions' dens, from the mountains of the leopards.
Thou hast ravished my heart, my sister, *my* spouse;
Thou hast ravished my heart with one of thine eyes,
With one chain of thy neck.
How fair is thy love, my sister, *my* spouse!
How much better is thy love than wine!
And the smell of thine ointments than all spices!
Thy lips, O *my* spouse, drop *as* the honeycomb:
Honey and milk *are* under thy tongue;
And the smell of thy garments *is* like the smell of Lebanon.
A garden inclosed *is* my sister, *my* spouse;
A spring shut up, a fountain sealed.
Thy plants *are* an orchard of pomegranates, with pleasant fruits;
Camphire, with spikenard, spikenard and saffron;

Calamus and cinnamon, with all trees of frankincense;
Myrrh and aloes, with all the chief spices:
A fountain of gardens, a well of living waters,
And streams from Lebanon.
Awake, O north wind; and come, thou south;
Blow upon my garden, *that* the spices thereof may flow out.
Let my beloved come into his garden,
And eat his pleasant fruits.

5 I AM come into my garden, my sister, *my* spouse:
I have gathered my myrrh with my spice;
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk:
Eat, O friends; drink, yea, drink abundantly, O beloved.
I sleep, but my heart waketh:
It is the voice of my beloved that knocketh, *saying*,
Open to me, my sister, my love, my dove, my undefiled:
For my head is filled with dew,
And my locks with the drops of the night.
I have put off my coat; how shall I put it on?
I have washed my feet; how shall I defile them?
My beloved put in his hand by the hole *of the door*,
And my bowels were moved for him.
I rose up to open to my beloved;
And my hands dropped *with* myrrh,
And my fingers *with* sweet smelling myrrh,
Upon the handles of the lock.
I opened to my beloved;
But my beloved had withdrawn himself, *and* was gone:
My soul failed when he spake:
I sought him, but I could not find him;
I called him, but he gave me no answer.
The watchmen that went about the city found me,
They smote me, they wounded me;
The keepers of the walls took away my veil from me.
I charge you, O daughters of Jerusalem,
If ye find my beloved, that ye tell him,
That I *am* sick of love.
What *is* thy beloved more than *another* beloved, O thou fairest among women?
What *is* thy beloved more than *another* beloved, that thou dost so charge us?
My beloved *is* white and ruddy,
The chiefest among ten thousand.
His head *is as* the most fine gold,
His locks *are* bushy, *and* black as a raven.
His eyes *are* as *the eyes* of doves by the rivers of waters,

Washed with milk, *and* fitly set.
His cheeks *are* as a bed of spices, *as* sweet flowers:
His lips *like* lilies, dropping sweet smelling myrrh.
His hands *are as* gold rings set with the beryl:
His belly *is as* bright ivory overlaid *with* sapphires.
His legs *are as* pillars of marble, set upon sockets of fine gold:
His countenance *is* as Lebanon, excellent as the cedars.
His mouth *is* most sweet: yea, he *is* altogether lovely.
This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

6 WHITHER is thy beloved gone, O thou fairest among women?
Whither is thy beloved turned aside? that we may seek him with thee.
My beloved is gone down into his garden, to the beds of spices,
To feed in the gardens, and to gather lilies.
I *am* my beloved's, and my beloved *is* mine:
He feedeth among the lilies.
Thou *art* beautiful, O my love, as Tirzah,
Comely as Jerusalem, terrible as *an army* with banners.
Turn away thine eyes from me, for they have overcome me:
Thy hair *is* as a flock of goats that appear from Gilead.
Thy teeth *are* as a flock of sheep which go up from the washing,
Whereof every one beareth twins, and *there is* not one barren among them.
As a piece of a pomegranate *are* thy temples within thy locks.
There are threescore queens, and fourscore concubines,
And virgins without number.
My dove, my undefiled is *but* one;
She *is* the *only* one of her mother,
She *is* the choice *one* of her that bare her.
The daughters saw her, and blessed her;
Yea, the queens and the concubines, and they praised her.
Who *is* she *that* looketh forth as the morning,
Fair as the moon, clear as the sun,
And terrible as *an army* with banners?
I went down into the garden of nuts to see the fruits of the valley,
And to see whether the vine flourished, *and* the pomegranates budded.
Or ever I was aware, my soul made me *like* the chariots of Ammi-nadib.
Return, return, O Shulamite;
Return, return, that we may look upon thee.
What will ye see in the Shulamite?
As it were the company of two armies.

7 HOW beautiful are thy feet with shoes, O prince's daughter!
The joints of thy thighs *are* like jewels,
The work of the hands of a cunning workman.
Thy navel *is like* a round goblet, *which* wanteth not liquor:
Thy belly *is like* an heap of wheat set about with lilies.
Thy two breasts *are* like two young roes *that are* twins.
Thy neck *is* as a tower of ivory;
Thine eyes *like* the fishpools in Heshbon, by the gate of Bath-rabbim:
Thy nose *is* as the tower of Lebanon which looketh toward Damascus.
Thine head upon thee *is* like Carmel,
And the hair of thine head like purple;
The king *is* held in the galleries.
How fair and how pleasant art thou, O love, for delights!
This thy stature is like to a palm tree,
And thy breasts to clusters *of grapes.*
I said, I will go up to the palm tree,
I will take hold of the boughs thereof:
Now also thy breasts shall be as clusters of the vine,
And the smell of thy nose like apples;
And the roof of thy mouth like the best wine for my beloved, that goeth *down* sweetly,
Causing the lips of those that are asleep to speak.
I *am* my beloved's, and his desire *is* toward me.
Come, my beloved, let us go forth into the field;
Let us lodge in the villages.
Let us get up early to the vineyards;
Let us see if the vine flourish, *whether* the tender grape appear,
And the pomegranates bud forth:
There will I give thee my loves.
The mandrakes give a smell,
And at our gates *are* all manner of pleasant *fruits*, new and old,
Which I have laid up for thee, O my beloved.

8 O THAT thou *wert* as my brother, that sucked the breasts of my mother!
When I should find thee without, I would kiss thee;
Yea, I should not be despised.
I would lead thee, *and* bring thee into my mother's house, *who* would instruct me:
I would cause thee to drink of spiced wine of the juice of my pomegranate.
His left hand *should be* under my head,
And his right hand should embrace me.
I charge you, O daughters of Jerusalem,

That ye stir not up, nor awake *my* love, until he please.
Who *is* this that cometh up from the wilderness, leaning upon her beloved?
I raised thee up under the apple tree:
There thy mother brought thee forth:
There she brought thee forth *that* bare thee.
Set me as a seal upon thine heart,
As a seal upon thine arm:
For love *is* strong as death;
Jealousy *is* cruel as the grave:
The coals thereof *are* coals of fire,
Which hath a most vehement flame.
Many waters cannot quench love,
Neither can the floods drown it:
If a man would give all the substance of his house for love,
It would utterly be contemned.
We have a little sister, and she hath no breasts:
What shall we do for our sister in the day when she shall be spoken for?
If she *be* a wall, we will build upon her a palace of silver:
And if she *be* a door, we will inclose her with boards of cedar.
I *am* a wall, and my breasts like towers:
Then was I in his eyes as one that found favour.
Solomon had a vineyard at Baal-hamon;
He let out the vineyard unto keepers;
Every one for the fruit thereof was to bring a thousand *pieces* of silver.
My vineyard, which *is* mine, *is* before me:
Thou, O Solomon, *must have* a thousand,
And those that keep the fruit thereof two hundred.
Thou that dwellest in the gardens,
The companions hearken to thy voice:
Cause me to hear *it*.
Make haste, my beloved,
And be thou like to a roe or to a young hart
Upon the mountains of spices.

LAMENTATIONS

Lamentations.—*The idea that Jeremiah was the author of "Lamentations" is based on* 2 Chron. xxxv. 25, *in which Jeremiah is said to have sung a lamentation for the dead king Josiah. But even chaps.* ii. *and* iv., *quoted here (which are the best in thought and style and might be preserved for Jeremiah), are dependent on Ezekiel. The word "vision"* (ii. 9) *is especially Ezekielian, and* ii. 14 *should be compared with* Ezekiel xiii. *and* xxii. 28. *"Those pleasant to the eye"* (ii. 4) *occurs in* Ezekiel xxiv. 16, 21, 25. *Date probably soon after the capture of Jerusalem. Sometime after* 586.

The final form of the book perhaps as late as fourth century.

2 HOW hath the Lord covered the daughter of Zion with a cloud in his anger,

II. 1-22 *And* cast down from heaven unto the earth the beauty of Israel,

And remembered not his footstool in the day of his anger!
The Lord hath swallowed up all the habitations of Jacob, and hath not pitied:
He hath thrown down in his wrath the strong holds of the daughter of Judah;
He hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.
He hath cut off in *his* fierce anger all the horn of Israel:
He hath drawn back his right hand from before the enemy,
And he burned against Jacob like a flaming fire, *which* devoureth round about.
He hath bent his bow like an enemy: he stood with his right hand as an adversary,
And slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion:
He poured out his fury like fire.
The Lord was as an enemy: he hath swallowed up Israel,
He hath swallowed up all her palaces: he hath destroyed his strong holds,
And hath increased in the daughter of Judah mourning and lamentation.
And he hath violently taken away his tabernacle, as *if it were of* a garden: he hath destroyed his places of the assembly:
The LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion,
And hath despised in the indignation of his anger the king and the priest.
The Lord hath cast off his altar, he hath abhorred his sanctuary,

He hath given up into the hand of the enemy the walls of her palaces;
They have made a noise in the house of the LORD, as in the day of a solemn feast.
The LORD hath purposed to destroy the wall of the daughter of Zion:
He hath stretched out a line, he hath not withdrawn his hand from destroying:
Therefore he made the rampart and the wall to lament; they languished together.
Her gates are sunk into the ground; he hath destroyed and broken her bars:
Her king and her princes *are* among the Gentiles:
The law *is* no *more;* her prophets also find no vision from the LORD.
The elders of the daughter of Zion sit upon the ground, *and* keep silence:
They have cast up dust upon their heads; they have girded themselves with sackcloth:
The virgins of Jerusalem hang down their heads to the ground.
Mine eyes do fail with tears, my bowels are troubled,
My liver is poured upon the earth, for the destruction of the daughter of my people;
Because the children and the sucklings swoon in the streets of the city.
They say to their mothers, Where *is* corn and wine?
When they swooned as the wounded in the streets of the city,
When their soul was poured out into their mothers' bosom.
What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem?
What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion?
For thy breach *is* great like the sea: who can heal thee?
Thy prophets have seen vain and foolish things for thee:
And they have not discovered thine iniquity, to turn away thy captivity;
But have seen for thee false burdens and causes of banishment.
All that pass by clap *their* hands at thee;
They hiss and wag their head at the daughter of Jerusalem, *saying,*
Is this the city that *men* call The perfection of beauty, The joy of the whole earth?
All thine enemies have opened their mouth against thee:
They hiss and gnash the teeth: they say, We have swallowed *her* up:
Certainly this *is* the day that we looked for; we have found, we have seen *it.*

The LORD hath done *that* which he had devised; he hath fulfilled
his word that he had commanded in the days of old:
He hath thrown down, and hath not pitied:
And he hath caused *thine* enemy to rejoice over thee, he hath set
up the horn of thine adversaries.
Their heart cried unto the Lord, O wall of the daughter of Zion,
Let tears run down like a river day and night:
Give thyself no rest; let not the apple of thine eye cease.
Arise, cry out in the night: in the beginning of the watches
pour out thine heart like water before the face of the Lord:
Lift up thy hands toward him for the life of thy young children,
That faint for hunger in the top of every street.
Behold, O LORD, and consider to whom thou hast done this.
Shall the women eat their fruit, *and* children of a span long?
Shall the priest and the prophet be slain in the sanctuary of the
LORD?
The young and the old lie on the ground in the streets:
My virgins and my young men are fallen by the sword;
Thou hast slain *them* in the day of thine anger; thou hast killed,
and not pitied.
Thou hast called as in a solemn day my terrors round about,
So that in the day of the LORD'S anger none escaped nor re-
mained:
Those that I have swaddled and brought up hath mine enemy
consumed.

4 HOW is the gold become dim!
How is the most fine gold changed!
IV. 1-22 The stones of the sanctuary are poured out
In the top of every street.
The precious sons of Zion,
Comparable to fine gold,
How are they esteemed as earthen pitchers,
The work of the hands of the potter!
Even the sea monsters draw out the breast,
They give suck to their young ones:
The daughter of my people *is become* cruel,
Like the ostriches in the wilderness.
The tongue of the sucking child
Cleaveth to the roof of his mouth for thirst:
The young children ask bread,
And no man breaketh *it* unto them.
They that did feed delicately
Are desolate in the streets:
They that were brought up in scarlet
Embrace dunghills.
For the punishment of the iniquity of the daughter of my people

Is greater than the punishment of the sin of Sodom,
That was overthrown as in a moment,
And no hands stayed on her.
Her Nazarites were purer than snow,
They were whiter than milk,
They were more ruddy in body than rubies,
Their polishing *was* of sapphire:
Their visage is blacker than a coal;
They are not known in the streets:
Their skin cleaveth to their bones;
It is withered, it is become like a stick.
They that be slain with the sword are better
Than *they that be* slain with hunger:
For these pine away,
Stricken through for *want of* the fruits of the field.
The hands of the pitiful women
Have sodden their own children:
They were their meat in the destruction
Of the daughter of my people.
The LORD hath accomplished his fury;
He hath poured out his fierce anger,
And hath kindled a fire in Zion,
And it hath devoured the foundations thereof.
The kings of the earth, and all the inhabitants of the world,
Would not have believed
That the adversary and the enemy should have entered
Into the gates of Jerusalem.
For the sins of her prophets,
And the iniquities of her priests,
That have shed the blood of the just
In the midst of her,
They have wandered
As blind *men* in the streets,
They have polluted themselves with blood,
So that men could not touch their garments.
They cried unto them, Depart ye; *it is* unclean;
Depart, depart, touch not:
When they fled away and wandered, they said among the heathen,
They shall no more sojourn *there.*
The anger of the LORD hath divided them;
He will no more regard them:
They respected not the persons of the priests,
They favoured not the elders.
As for us, our eyes as yet failed
For our vain help:
In our watching we have watched

For a nation *that* could not save *us*.
They hunt our steps,
That we cannot go in our streets:
Our end is near, our days are fulfilled;
For our end is come.
Our persecutors are swifter
Than the eagles of the heaven:
They pursued us upon the mountains,
They laid wait for us in the wilderness.
The breath of our nostrils, the anointed of the LORD,
Was taken in their pits,
Of whom we said, Under his shadow
We shall live among the heathen.
Rejoice and be glad, O daughter of Edom,
That dwellest in the land of Uz;
The cup also shall pass through unto thee:
Thou shalt be drunken, and shalt make thyself naked.
The punishment of thine iniquity is accomplished, O daughter of Zion;
He will no more carry thee away into captivity:
He will visit thine iniquity, O daughter of Edom;
He will discover thy sins.

THE LITERARY MAN'S BIBLE

PART II

III. WISDOM LITERATURE

PROVERBS

Proverbs.—*Date in Greek period (3rd century), perhaps about* 250 B.C. *The author of "Ecclesiasticus" seems to have had the book before him in its present form, and his date is about* 200 A.D.

These aphorisms do not belong to popular lore, but to the conscious artifice of a preacher or instructor. A genuine popular proverb, concise and pregnant, is a very different thing (e.g. 1 Samuel, x. 12, *"Is Saul also among the prophets?"). There is nothing of this kind in the Book of Proverbs. The author can hardly be Solomon, for we find the view that kingship ruins the people by taxation* (xxiv. 4), *and also warnings against sensuality and praise of monogamy, all of which would be inconsistent with Solomon's authorship. Probably the book has not a single author, but several, as it is made up of at least six portions*—(1) i.–ix. ; (2) x.–xxiv. 22 ; (3) xxiv. 23–34 ; (4) xxv.–xxix. ; (5) xxx. *Agur ;* (6) xxxi. *Lemuel.*

The vices of a fashionable society are dealt with in chap. vi. *and* vii.—*a rare subject in Old Testament literature.*

1 THE proverbs of Solomon the son of David, king of Israel ;
To know wisdom and instruction ;
To perceive the words of understanding ; I. 1–33
To receive the instruction of wisdom,
Justice, and judgment, and equity ;
To give subtilty to the simple,
To the young man knowledge and discretion.
A wise *man* will hear, and will increase learning ;
And a man of understanding shall attain unto wise counsels :
To understand a proverb, and the interpretation ;
The words of the wise, and their dark sayings.
The fear of the LORD *is* the beginning of knowledge :
But fools despise wisdom and instruction.
My son, hear the instruction of thy father,
And forsake not the law of thy mother :
For they *shall be* an ornament of grace unto thy head,
And chains about thy neck.
My son, if sinners entice thee, consent thou not.
If they say, Come with us, let us lay wait for blood,
Let us lurk privily for the innocent without cause :
Let us swallow them up alive as the grave ;
And whole, as those that go down into the pit :
We shall find all precious substance,

We shall fill our houses with spoil:
Cast in thy lot among us; let us all have one purse:
My son, walk not thou in the way with them;
Refrain thy foot from their path:
For their feet run to evil, and make haste to shed blood.
Surely in vain the net is spread in the sight of any bird.
And they lay wait for their *own* blood;
They lurk privily for their *own* lives.
So *are* the ways of every one that is greedy of gain;
Which taketh away the life of the owners thereof.
Wisdom crieth without; she uttereth her voice in the streets:
She crieth in the chief place of concourse, in the openings of the gates:
In the city she uttereth her words, *saying*,
How long, ye simple ones, will ye love simplicity?
And the scorners delight in their scorning,
And fools hate knowledge?
Turn you at my reproof:
Behold, I will pour out my spirit unto you,
I will make known my words unto you.
Because I have called, and ye refused;
I have stretched out my hand, and no man regarded;
But ye have set at nought all my counsel,
And would none of my reproof:
I also will laugh at your calamity;
I will mock when your fear cometh;
When your fear cometh as desolation,
And your destruction cometh as a whirlwind;
When distress and anguish cometh upon you.
Then shall they call upon me, but I will not answer;
They shall seek me early, but they shall not find me:
For that they hated knowledge,
And did not choose the fear of the LORD:
They would none of my counsel:
They despised all my reproof.
Therefore shall they eat of the fruit of their own way,
And be filled with their own devices.
For the turning away of the simple shall slay them,
And the prosperity of fools shall destroy them.
But whoso hearkeneth unto me shall dwell safely,
And shall be quiet from fear of evil.

3 MY son, forget not my law;
But let thine heart keep my commandments:
III. 1–26 For length of days, and long life,
And peace, shall they add to thee.
Let not mercy and truth forsake thee:

Bind them about thy neck;
Write them upon the table of thine heart:
So shalt thou find favour and good understanding
In the sight of God and man.
Trust in the LORD with all thine heart;
And lean not unto thine own understanding.
In all thy ways acknowledge him,
And he shall direct thy paths.
Be not wise in thine own eyes:
Fear the LORD, and depart from evil.
It shall be health to thy navel,
And marrow to thy bones.
Honour the LORD with thy substance,
And with the firstfruits of all thine increase:
So shall thy barns be filled with plenty,
And thy presses shall burst out with new wine.
My son, despise not the chastening of the LORD;
Neither be weary of his correction:
For whom the LORD loveth he correcteth;
Even as a father the son *in whom* he delighteth.
Happy *is* the man *that* findeth wisdom,
And the man *that* getteth understanding.
For the merchandise of it *is* better than the merchandise of silver,
And the gain thereof than fine gold.
She *is* more precious than rubies:
And all the things thou canst desire are not to be compared unto her.
Length of days *is* in her right hand;
And in her left hand riches and honour.
Her ways *are* ways of pleasantness,
And all her paths *are* peace.
She *is* a tree of life to them that lay hold upon her:
And happy *is every one* that retaineth her.
The LORD by wisdom hath founded the earth;
By understanding hath he established the heavens.
By his knowledge the depths are broken up,
And the clouds drop down the dew.
My son, let not them depart from thine eyes:
Keep sound wisdom and discretion:
So shall they be life unto thy soul, and grace to thy neck.
Then shalt thou walk in thy way safely,
And thy foot shall not stumble.
When thou liest down, thou shalt not be afraid:
Yea, thou shalt lie down, and thy sleep shall be sweet.
Be not afraid of sudden fear,
Neither of the desolation of the wicked, when it cometh.

For the LORD shall be thy confidence,
And shall keep thy foot from being taken.

6 GIVE not sleep to thine eyes, nor slumber to thine eyelids.
Deliver thyself as a roe from the hand *of the hunter*,
And as a bird from the hand of the fowler.
VI. 4-11 Go to the ant, thou sluggard; consider her ways,
and be wise:
Which having no guide, overseer, or ruler,
Provideth her meat in the summer,
And gathereth her food in the harvest.
How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
So shall thy poverty come as one that travelleth,
And thy want as an armed man.

9 A FOOLISH woman *is* clamorous:
She is simple, and knoweth nothing.
For she sitteth at the door of her house,
IX. 13-18 On a seat in the high places of the city,
To call passengers who go right on their ways:
Whoso *is* simple, let him turn in hither:
And *as for* him that wanteth understanding, she saith to him,
Stolen waters are sweet, and bread *eaten* in secret is pleasant.
But he knoweth not that the dead *are* there;
And that her guests *are* in the depths of hell.

15 ALL the days of the afflicted *are* evil:
But he that is of a merry heart *hath* a continual feast.
Better *is* little with the fear of the LORD
XV. 15-17 Than great treasure and trouble therewith.
Better *is* a dinner of herbs where love is,
Than a stalled ox and hatred therewith.

16 THE hoary head *is* a crown of glory,
If it be found in the way of righteousness.
He that is slow to anger *is* better than the mighty;
XVI. 31-33 And he that ruleth his spirit than he that taketh
a city.
The lot is cast into the lap;
But the whole disposing thereof *is* of the LORD.

22 A *GOOD* name *is* rather to be chosen than great riches,
And loving favour rather than silver and gold.
The rich and poor meet together:

The LORD *is* the maker of them all.
A prudent *man* foreseeth the evil, and hideth himself: XXII. 1-6
But the simple pass on, and are punished.
By humility *and* the fear of the LORD
Are riches, honour, and life.
Thorns *and* snares *are* in the way of the froward:
He that doth keep his soul shall be far from them.
Train up a child in the way he should go:
And when he is old, he will not depart from it.

24 I WENT by the field of the slothful, XXIV. 30-34
And by the vineyard of the man void of understanding;
And, lo, it was all grown over with thorns,
And nettles had covered the face thereof,
And the stone wall thereof was broken down.
Then I saw, *and* considered *it* well:
I looked upon *it*, *and* received instruction.
Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
So shall thy poverty come *as* one that travelleth;
And thy want as an armed man.

XXV.—*This is one of the "additional Proverbs of Solomon, copied out by the men of Hezekiah, king of Judah." Hezekiah seemingly ordered a commission to collect Proverbs of Solomon from the oral tradition.*

25 A WORD fitly spoken XXV. 11-25
Is like apples of gold in pictures of silver.
As an earring of gold, and an ornament of fine gold,
So is a wise reprover upon an obedient ear.
As the cold of snow in the time of harvest,
So is a faithful messenger to them that send him:
For he refresheth the soul of his masters.
Whoso boasteth himself of a false gift
Is like clouds and wind without rain.
By long forbearing is a prince persuaded,
And a soft tongue breaketh the bone.
Hast thou found honey? eat so much as is sufficient for thee,
Lest thou be filled therewith, and vomit it.
Withdraw thy foot from thy neighbour's house;
Lest he be weary of thee, and *so* hate thee.
A man that beareth false witness against his neighbour
Is a maul, and a sword, and a sharp arrow.
Confidence in an unfaithful man in time of trouble
Is like a broken tooth, and a foot out of joint.

As he that taketh away a garment in cold weather,
And as vinegar upon nitre,
So *is* he that singeth songs to an heavy heart.
If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head,
And the LORD shall reward thee.
The north wind driveth away rain:
So *doth* an angry countenance a backbiting tongue.
It is better to dwell in the corner of the housetop,
Than with a brawling woman and in a wide house.
As cold waters to a thirsty soul,
So *is* good news from a far country.

Agur and Lemuel.—"The Words of Agur" (*chap.* xxx.) and "The Words of Lemuel, King of Massa" (*chap.* xxxi.) *come probably from Arabia. Hebrew cannot have been their original language.* [*Indeed in* xxx. 31 (*not quoted here*) *the original Arabic seems to have been left.*] *They form genuine specimens of the wisdom of the East.*

30 THERE are three *things that* are never satisfied,
Yea, four *things* say not, *It is* enough:
The grave; and the barren womb;
Agur XXX. 15 (b)–28 The earth *that* is not filled with water;
And the fire *that* saith not, *It is* enough.
The eye *that* mocketh at *his* father,
And despiseth to obey *his* mother,
The ravens of the valley shall pick it out,
And the young eagles shall eat it.
There be three *things which* are too wonderful for me.
Yea, four which I know not:
The way of an eagle in the air; the way of a serpent upon a rock;
The way of a ship in the midst of the sea;
And the way of a man with a maid.
Such *is* the way of an adulterous woman;
She eateth, and wipeth her mouth,
And saith, I have done no wickedness.
For three *things* the earth is disquieted,
And for four *which* it cannot bear:
For a servant when he reigneth;
And a fool when he is filled with meat;
For an odious *woman* when she is married;
And an handmaid that is heir to her mistress.
There be four *things which are* little upon the earth,
But they *are* exceeding wise:
The ants *are* a people not strong,

Yet they prepare their meat in the summer;
The conies *are but* a feeble folk,
Yet make they their houses in the rocks;
The locusts have no king,
Yet go they forth all of them by bands;
The spider taketh hold with her hands,
And is in kings' palaces.

31 (א) WHO can find a virtuous woman? **Lemuel**
For her price *is* far above rubies. XXXI. 10–31
(ב) The heart of her husband doth safely trust in her,
So that he shall have no need of spoil.
(ג) She will do him good and not evil all the days of her life.
(ד) She seeketh wool, and flax,
And worketh willingly with her hands.
(ה) She is like the merchants' ships;
She bringeth her food from afar.
(ו) She riseth also while it is yet night,
And giveth meat to her household,
And a portion to her maidens.
(ז) She considereth a field, and buyeth it:
With the fruit of her hands she planteth a vineyard.
(ח) She girdeth her loins with strength,
And strengtheneth her arms.
(ט) She perceiveth that her merchandise *is* good:
Her candle goeth not out by night.
(י) She layeth her hands to the spindle,
And her hands hold the distaff.
(כ) She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
(ל) She is not afraid of the snow for her household:
For all her household *are* clothed with scarlet.
(מ) She maketh herself coverings of tapestry;
Her clothing *is* silk and purple.
(נ) Her husband is known in the gates,
When he sitteth among the elders of the land.
(ס) She maketh fine linen, and selleth *it*;
And delivereth girdles unto the merchant.
(ע) Strength and honour *are* her clothing;
And she shall rejoice in time to come.
(פ) She openeth her mouth with wisdom;
And in her tongue *is* the law of kindness.
(צ) She looketh well to the ways of her household,
And eateth not the bread of idleness.
(ק) Her children arise up, and call her blessed;
Her husband *also*, and he praiseth her.

(ר) Many daughters have done virtuously,
But thou excellest them all.
(ש) Favour *is* deceitful, and beauty *is* vain:
But a woman *that* feareth the LORD, she shall be praised.
(ת) Give her of the fruit of her hands;
And let her own works praise her in the gates.

ECCLESIASTES
OR
KOHELETH

Ecclesiastes *or "Koheleth" is post-exilic in date. Two periods are possible. Either the last century of Persian rule, when the empire of Cyrus gradually broke up (in 4th century), or the period of the later Ptolemies and Seleucids, in a corrupt Hellenistic period (in 3rd century).*

This is the strangest book in the Old Testament. Its philosophy, such as it is (and it may be derived from the Greek) is Epicurean, or rather Cyrenaic combined with a weary pessimism. Sometimes it is like Omar Khayyám, sometimes like Euripides or Leopardi. Occasionally the author puts in phrases of a quite opposite tenour, and quite inconsistent with his general position, perhaps, to put himself right with the orthodox party. But he never gives up his belief in God, he is no Atheist, and his last chapter (xii.) *is fine. Koheleth = the preacher, is, of course, a mask for anonymity.*

His general position is this:—(i) Nature does not progress, it merely recurs. (ii) Man's work is futile, because it has no continuity and no endurance. (iii) Only chance regulates the world: there is no purpose, no artistic justice. (iv) There is no future world to put this one straight. (v) Better enjoy what you can. Austerity is of no avail; one should be neither over-good, nor over-bad. Do not take life too seriously. But make your account with God. Walk carefully, as you come to the house of God. Say as little as you can, for whatever you say will be used against you.

It is only because the book is supposed to be by Solomon—Solomon repentant and disillusioned—that it ever found a place in the Canon.

See Introductory Essays, § VII.

3 TO every *thing there is* a season, and a time to every purpose under the heaven:
A time to be born, and a time to die; III. 1-8
A time to plant, and a time to pluck up *that which is* planted;
A time to kill, and a time to heal;
A time to break down, and a time to build up;
A time to weep, and a time to laugh;
A time to mourn, and a time to dance;
A time to cast away stones, and a time to gather stones together;
A time to embrace, and a time to refrain from embracing;
A time to get, and a time to lose;
A time to keep, and a time to cast away;
A time to rend, and a time to sew;
A time to keep silence, and a time to speak;
A time to love, and a time to hate;
A time of war, and a time of peace.

4 SO I returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were*

oppressed, and they had no comforter; and on the side of their
IV. 1-6 oppressors *there was* power; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive. Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit. The fool foldeth his hands together, and eateth his own flesh. Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 A GOOD name *is* better than precious ointment;
And the day of death than the day of one's birth.
It is better to go to the house of mourning,
VII. 1-6 Than to go to the house of feasting:
For that *is* the end of all men;
And the living will lay *it* to his heart.
Sorrow *is* better than laughter:
For by the sadness of the countenance the heart is made better.
The heart of the wise *is* in the house of mourning;
But the heart of fools *is* in the house of mirth.
It is better to hear the rebuke of the wise,
Than for a man to hear the song of fools.
For as the crackling of thorns under a pot,
So *is* the laughter of the fool: this also *is* vanity.

9 ALL *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and
IX. 2-12 to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath. This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white; and let thy head lack no ointment.

Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun. Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.

11 CAST thy bread upon the waters: XI., XII.
For thou shalt find it after many days.
Give a portion to seven, and also to eight;
For thou knowest not what evil shall be upon the earth.
If the clouds be full of rain, they empty *themselves* upon the earth:
And if the tree fall toward the south, or toward the north,
In the place where the tree falleth, there it shall be.
He that observeth the wind shall not sow;
And he that regardeth the clouds shall not reap.
As thou knowest not what *is* the way of the spirit,
Nor how the bones *do grow* in the womb of her that is with child:
Even so thou knowest not the works of God who maketh all.
In the morning sow thy seed,
And in the evening withhold not thine hand:
For thou knowest not whether shall prosper, either this or that,
Or whether they both *shall be* alike good.
Truly the light *is* sweet,
And a pleasant *thing it is* for the eyes to behold the sun:
But if a man live many years, *and* rejoice in them all;
Yet let him remember the days of darkness;
For they shall be many. All that cometh *is* vanity.
Rejoice, O young man, in thy youth;
And let thy heart cheer thee in the days of thy youth,
And walk in the ways of thine heart, and in the sight of thine eyes:
But know thou, that for all these *things* God will bring thee into judgment.
Therefore remove sorrow from thy heart,

And put away evil from thy flesh:
For childhood and youth *are* vanity.

12 REMEMBER now thy Creator in the days of thy youth,
While the evil days come not, nor the years draw nigh,
When thou shalt say, I have no pleasure in them;
While the sun, or the light, or the moon, or the stars, be not darkened,
Nor the clouds return after the rain:
In the day when the keepers of the house shall tremble,
And the strong men shall bow themselves,
And the grinders cease because they are few,
And those that look out of the windows be darkened,
And the doors shall be shut in the streets,
When the sound of the grinding is low,
And he shall rise up at the voice of the bird,
And all the daughters of musick shall be brought low;
Also *when* they shall be afraid of *that which is* high.
And fears *shall be* in the way,
And the almond tree shall flourish,
And the grasshopper shall be a burden,
And desire shall fail:
Because man goeth to his long home, and the mourners go about the streets:
Or ever the silver cord be loosed, or the golden bowl be broken,
Or the pitcher be broken at the fountain, or the wheel broken at the cistern.
Then shall the dust return to the earth as it was:
And the spirit shall return unto God who gave it.

Vanity of vanities, saith the preacher; all *is* vanity.

And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs. The preacher sought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth. The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd. And further, by these, my son, be admonished: of making many books *there is* no end; and much study *is* a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

THE

BOOK OF JOB

Job *is the finest product of so-called "Wisdom Literature," which, besides Job, includes Proverbs and Koheleth (Ecclesiastes): and in the Apocrypha Wisdom and Jesus ben Sira (Ecclesiasticus). See Introductory Essays,* § VII.

Date.—Probably belongs to 3rd century (250 B.C.) *in the Greek period. It is later than Jeremiah. Cf.* Jer. xx. 14–18 *with* Job iii. *Job quotes Jeremiah. It is later than Ezekiel. See* Ezek. xviii. *For Job answers Ezekiel's supposition that such a thing as guiltless suffering does not exist. It is later than the Book of Proverbs.* Job xv. 7 *is distinctly dependent on* Proverbs viii. 25. *Moreover there is an entire absence of any trace of the book's influence on Hebrew literature, which seems to prove that it comes very late.*

As Goethe utilised the old popular book of Doctor Faust, so the author, or authors, seem to have utilised a book of a popular character about Job (Job appears with Noah and David in Ezek. xiv. 14 *and* 20). *The prologue and epilogue belong to the old book.*

Chaps. xxvii. *and* xxviii. *have long been in doubt, because in them Job seems to go over to the enemy. See especially* xxvii. 11–23.

Chaps. xxxii.–xxxvii. The speeches of Elihu *have been universally questioned because there is no mention of Elihu either at beginning or end. Why should he not be condemned as well as the three friends? They are therefore omitted here.*

1 THERE was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. I.–XIV.
His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that

there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the LORD, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: and the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said,
Naked came I out of my mother's womb,
And naked shall I return thither:
The LORD gave, and the LORD hath taken away;
Blessed be the name of the LORD.
In all this Job sinned not, nor charged God foolishly.

2 AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth

God and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

3 AFTER this opened Job his mouth, and cursed his day.
And Job spake, and said,
Let the day perish wherein I was born,
And the night *in which* it was said, There is a man child conceived.
Let that day be darkness; let not God regard it from above,
Neither let the light shine upon it.
Let darkness and the shadow of death stain it;
Let a cloud dwell upon it;
Let the blackness of the day terrify it.
As for that night, let darkness seize upon it;
Let it not be joined unto the days of the year,
Let it not come into the number of the months.
Lo, let that night be solitary,
Let no joyful voice come therein.
Let them curse it that curse the day,
Who are ready to raise up their mourning.
Let the stars of the twilight thereof be dark;
Let it look for light, but *have* none;
Neither let it see the dawning of the day:

Because it shut not up the doors of my *mother's* womb,
Nor hid sorrow from mine eyes.
Why died I not from the womb?
Why did I *not* give up the ghost when I came out of the belly?
Why did the knees prevent me?
Or why the breasts that I should suck?
For now should I have lain still and been quiet,
I should have slept: then had I been at rest,
With kings and counsellors of the earth,
Which built desolate places for themselves;
Or with princes that had gold,
Who filled their houses with silver:
Or as an hidden untimely birth I had not been;
As infants *which* never saw light.
There the wicked cease *from* troubling;
And there the weary be at rest.
There the prisoners rest together;
They hear not the voice of the oppressor.
The small and great are there;
And the servant *is* free from his master.
Wherefore is light given to him that is in misery,
And life unto the bitter *in* soul;
Which long for death, but it *cometh* not;
And dig for it more than for hid treasures;
Which rejoice exceedingly,
And are glad, when they can find the grave?
Why is light given to a man whose way is hid,
And whom God hath hedged in?
For my sighing cometh before I eat,
And my roarings are poured out like the waters.
For the thing which I greatly feared is come upon me,
And that which I was afraid of is come unto me.
I was not in safety, neither had I rest,
Neither was I quiet; yet trouble came.

4 THEN Eliphaz the Temanite answered and said,
If we assay to commune with thee, wilt thou be grieved?
But who can withhold himself from speaking?
Behold, thou hast instructed many,
And thou hast strengthened the weak hands.
Thy words have upholden him that was falling,
And thou hast strengthened the feeble knees.
But now it is come upon thee, and thou faintest;
It toucheth thee, and thou art troubled.
Is not *this* thy fear, thy confidence,
Thy hope, and the uprightness of thy ways?
Remember, I pray thee, who *ever* perished, being innocent?

Or where were the righteous cut off?
Even as I have seen, they that plow iniquity,
And sow wickedness, reap the same.
By the blast of God they perish,
And by the breath of his nostrils are they consumed.
The roaring of the lion, and the voice of the fierce lion,
And the teeth of the young lions, are broken.
The old lion perisheth for lack of prey,
And the stout lion's whelps are scattered abroad.
Now a thing was secretly brought to me,
And mine ear received a little thereof.
In thoughts from the visions of the night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
Which made all my bones to shake.
Then a spirit passed before my face;
The hair of my flesh stood up:
It stood still, but I could not discern the form thereof:
An image *was* before mine eyes,
There was silence, and I heard a voice, *saying*,
Shall mortal man be more just than God?
Shall a man be more pure than his maker?
Behold, he put no trust in his servants;
And his angels he charged with folly:
How much less *in* them that dwell in houses of clay,
Whose foundation *is* in the dust,
Which are crushed before the moth?
They are destroyed from morning to evening:
They perish for ever without any regarding *it*.
Doth not their excellency *which is* in them go away?
They die, even without wisdom.

5 CALL now, if there be any that will answer thee;
And to which of the saints wilt thou turn?
For wrath killeth the foolish man,
And envy slayeth the silly one.
I have seen the foolish taking root:
But suddenly I cursed his habitation.
His children are far from safety,
And they are crushed in the gate, neither *is there* any to deliver *them*.
Whose harvest the hungry eateth up,
And taketh it even out of the thorns,
And the robber swalloweth up their substance.
Although affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground;
Yet man is born unto trouble, as the sparks fly upward.

I would seek unto God, and unto God would I commit my
cause:
Which doeth great things and unsearchable;
Marvellous things without number:
Who giveth rain upon the earth,
And sendeth waters upon the fields:
To set up on high those that be low;
That those which mourn may be exalted to safety.
He disappointeth the devices of the crafty,
So that their hands cannot perform *their* enterprise.
He taketh the wise in their own craftiness:
And the counsel of the froward is carried headlong.
They meet with darkness in the daytime,
And grope in the noonday as in the night.
But he saveth the poor from the sword,
From their mouth, and from the hand of the mighty.
So the poor hath hope, and iniquity stoppeth her mouth.
Behold, happy *is* the man whom God correcteth:
Therefore despise not thou the chastening of the Almighty:
For he maketh sore, and bindeth up:
He woundeth, and his hands make whole.
He shall deliver thee in six troubles:
Yea, in seven there shall no evil touch thee.
In famine he shall redeem thee from death:
And in war from the power of the sword.
Thou shalt be hid from the scourge of the tongue:
Neither shalt thou be afraid of destruction when it cometh.
At destruction and famine thou shalt laugh:
Neither shalt thou be afraid of the beasts of the earth.
For thou shalt be in league with the stones of the field:
And the beasts of the field shall be at peace with thee.
And thou shalt know that thy tabernacle *shall be* in peace;
And thou shalt visit thy habitation, and shalt not sin.
Thou shalt know also that thy seed *shall be* great,
And thine offspring as the grass of the earth.
Thou shalt come to *thy* grave in a full age,
Like as a shock of corn cometh in in his season.
Lo this, we have searched it, so it *is;*
Hear it, and know thou *it* for thy good.

6 BUT Job answered and said,
Oh that my grief were throughly weighed,
And my calamity laid in the balances together!
For now it would be heavier than the sand of the sea:
Therefore my words are swallowed up.
For the arrows of the Almighty *are* within me,
The poison whereof drinketh up my spirit:

The terrors of God do set themselves in array against me.
Doth the wild ass bray when he hath grass?
Or loweth the ox over his fodder?
Can that which is unsavoury be eaten without salt?
Or is there *any* taste in the white of an egg?
The things *that* my soul refused to touch *are* as my sorrowful meat.
Oh that I might have my request;
And that God would grant *me* the thing that I long for!
Even that it would please God to destroy me;
That he would let loose his hand, and cut me off!
Then should I yet have comfort;
Yea, I would harden myself in sorrow: let him not spare;
For I have not concealed the words of the Holy One.
What *is* my strength, that I should hope?
And what *is* mine end, that I should prolong my life?
Is my strength the strength of stones? or *is* my flesh of brass?
Is not my help in me? and is wisdom driven quite from me?
To him that is afflicted pity *should be shewed* from his friend;
But he forsaketh the fear of the Almighty.
My brethren have dealt deceitfully as a brook,
And as the stream of brooks they pass away;
Which are blackish by reason of the ice,
And wherein the snow is hid:
What time they wax warm, they vanish:
When it is hot, they are consumed out of their place.
The paths of their way are turned aside;
They go to nothing, and perish.
The troops of Tema looked,
The companies of Sheba waited for them.
They were confounded because they had hoped;
They came thither, and were ashamed.
For now ye are nothing;
Ye see *my* casting down, and are afraid.
Did I say, Bring unto me?
Or, Give a reward for me of your substance?
Or, Deliver me from the enemy's hand?
Or, Redeem me from the hand of the mighty?
Teach me, and I will hold my tongue:
And cause me to understand wherein I have erred.
How forcible are right words!
But what doth your arguing reprove?
Do ye imagine to reprove words,
And the speeches of one that is desperate, *which are* as wind?
Yea, ye overwhelm the fatherless,
And ye dig *a pit* for your friend.

Now therefore be content, look upon me;
For *it is* evident unto you if I lie.
Return, I pray you, let it not be iniquity;
Yea, return again, my righteousness *is* in it.
Is there iniquity in my tongue?
Cannot my taste discern perverse things?

7 *IS there* not an appointed time to man upon earth?
Are not his days also like the days of an hireling?
As a servant earnestly desireth the shadow,
And as an hireling looketh for *the reward of* his work:
So am I made to possess months of vanity,
And wearisome nights are appointed to me.
When I lie down, I say,
When shall I arise, and the night be gone?
And I am full of tossings to and fro
Unto the dawning of the day.
My flesh is clothed with worms and clods of dust;
My skin is broken, and become loathsome.
My days are swifter than a weaver's shuttle,
And are spent without hope.
O remember that my life *is* wind:
Mine eye shall no more see good.
The eye of him that hath seen me shall see me no *more:*
Thine eyes *are* upon me, and I *am* not.
As the cloud is consumed and vanisheth away:
So he that goeth down to the grave shall come up no *more.*
He shall return no more to his house,
Neither shall his place know him any more.
Therefore I will not refrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
Am I a sea, or a whale, that thou settest a watch over me?
When I say, My bed shall comfort me,
My couch shall ease my complaint;
Then thou scarest me with dreams,
And terrifiest me through visions:
So that my soul chooseth strangling,
And death rather than my life.
I loathe *it;* I would not live alway:
Let me alone; for my days *are* vanity.
What *is* man, that thou shouldest magnify him?
And that thou shouldest set thine heart upon him?
And *that* thou shouldest visit him every morning,
And try him every moment?
How long wilt thou not depart from me,
Nor let me alone till I swallow down my spittle?

I have sinned; what shall I do unto thee, O thou preserver of men?
Why hast thou set me as a mark against thee,
So that I am a burden to myself?
And why dost thou not pardon my transgression,
And take away mine iniquity?
For now shall I sleep in the dust;
And thou shalt seek me in the morning, but I *shall* not *be.*

8 THEN answered Bildad the Shuhite, and said,
How long wilt thou speak these *things?*
And *how long shall* the words of thy mouth *be like* a strong wind?
Doth God pervert judgment?
Or doth the Almighty pervert justice?
If thy children have sinned against him,
And he have cast them away for their transgression;
If thou wouldest seek unto God betimes,
And make thy supplication to the Almighty;
If thou *wert* pure and upright;
Surely now he would awake for thee,
And make the habitation of thy righteousness prosperous.
Though thy beginning was small,
Yet thy latter end should greatly increase.
For enquire, I pray thee, of the former age,
And prepare thyself to the search of their fathers:
(For we *are but of* yesterday, and know nothing,
Because our days upon earth *are* a shadow:)
Shall not they teach thee, *and* tell thee,
And utter words out of their heart?
Can the rush grow up without mire?
Can the flag grow without water?
Whilst it *is* yet in his greenness, *and* not cut down,
It withereth before any *other* herb.
So *are* the paths of all that forget God;
And the hypocrite's hope shall perish:
Whose hope shall be cut off,
And whose trust *shall be* a spider's web.
He shall lean upon his house, but it shall not stand:
He shall hold it fast, but it shall not endure.
He *is* green before the sun,
And his branch shooteth forth in his garden.
His roots are wrapped about the heap,
And seeth the place of stones.
If he destroy him from his place,
Then *it* shall deny him, *saying,* I have not seen thee.
Behold, this *is* the joy of his way,
And out of the earth shall others grow.

Behold, God will not cast away a perfect *man*,
Neither will he help the evil doers:
Till he fill thy mouth with laughing, and thy lips with rejoicing.
They that hate thee shall be clothed with shame;
And the dwelling place of the wicked shall come to nought.

9 THEN Job answered and said,
I know *it is* so of a truth:
But how should man be just with God?
If he will contend with him,
He cannot answer him one of a thousand.
He is wise in heart, and mighty in strength:
Who hath hardened *himself* against him, and hath prospered?
Which removeth the mountains, and they know not:
Which overturneth them in his anger.
Which shaketh the earth out of her place,
And the pillars thereof tremble.
Which commandeth the sun, and it riseth not;
And sealeth up the stars.
Which alone spreadeth out the heavens,
And treadeth upon the waves of the sea,
Which maketh Arcturus, Orion, and Pleiades,
And the chambers of the south.[1]
Which doeth great things past finding out;
Yea, and wonders without number.
Lo, he goeth by me, and I see *him* not:
He passeth on also, but I perceive him not.
Behold, he taketh away, who can hinder him?
Who will say unto him, What doest thou?
If God will not withdraw his anger,
The proud helpers do stoop under him.
How much less shall I answer him,
And choose out my words *to reason* with him?
Whom, though I were righteous, *yet* would I not answer,
But I would make supplication to my judge.
If I had called, and he had answered me;
Yet would I not believe that he had hearkened unto my voice.
For he breaketh me with a tempest,
And multiplieth my wounds without cause.

[1] "The Chambers of the South."—Sir David Gill, in his recent presidential address at the British Association (1907), quotes this phrase, and cites Schiaparelli's conjecture that it refers to the stellar region, which includes the Southern Cross. How could this constellation be known to the author of the Book of Job? If the book was written in the eighth century B.C. (750, contemporary with Amos and Hosea), the Southern Cross would be visible in the latitude of Judæa, but down on the southern horizon. To see it now, we have to go some twelve degrees of latitude further south. (But the date, 750, seems much too early.)

He will not suffer me to take my breath,
But filleth me with bitterness.
If *I speak* of strength, lo, *he is* strong:
And if of judgment, who shall set me a time *to plead?*
If I justify myself, mine own mouth shall condemn me:
If I say, I *am* perfect, it shall also prove me perverse.
Though I *were* perfect, *yet* would I not know my soul:
I would despise my life.
This *is* one *thing*, therefore I said *it*,
He destroyeth the perfect and the wicked.
If the scourge slay suddenly,
He will laugh at the trial of the innocent.
The earth is given into the hand of the wicked:
He covereth the faces of the judges thereof;
If not, where, *and* who *is* he?
Now my days are swifter than a post:
They flee away, they see no good.
They are passed away as the swift ships:
As the eagle *that* hasteth to the prey.
If I say, I will forget my complaint,
I will leave off my heaviness, and comfort *myself:*
I am afraid of all my sorrows,
I know that thou wilt not hold me innocent.
If I be wicked, why then labour I in vain?
If I wash myself with snow water,
And make my hands never so clean;
Yet shalt thou plunge me in the ditch,
And mine own clothes shall abhor me.
For *he is* not a man, as I *am*, *that* I should answer him,
And we should come together in judgment.
Neither is there any daysman betwixt us,
That might lay his hand upon us both.
Let him take his rod away from me,
And let not his fear terrify me:
Then would I speak, and not fear him; but *it is* not so with me.

10 MY soul is weary of my life;
I will leave my complaint upon myself;
I will speak in the bitterness of my soul.
I will say unto God, Do not condemn me;
Shew me wherefore thou contendest with me.
Is it good unto thee that thou shouldest oppress,
That thou shouldest despise the work of thine hands,
And shine upon the counsel of the wicked?
Hast thou eyes of flesh? or seest thou as man seeth?
Are thy days as the days of man? *are* thy years as man's days,
That thou enquirest after mine iniquity,

And searchest after my sin?
Thou knowest that I am not wicked;
And *there is* none that can deliver out of thine hand.
Thine hands have made me
And fashioned me together round about;
Yet thou dost destroy me.
Remember, I beseech thee, that thou hast made me as the clay;
And wilt thou bring me into dust again?
Hast thou not poured me out as milk,
And curdled me like cheese?
Thou hast clothed me with skin and flesh,
And hast fenced me with bones and sinews.
Thou hast granted me life and favour,
And thy visitation hath preserved my spirit.
And these *things* hast thou hid in thine heart:
I know that this *is* with thee.
If I sin, then thou markest me,
And thou wilt not acquit me from mine iniquity.
If I be wicked, woe unto me;
And *if* I be righteous, *yet* will I not lift up my head.
I am full of confusion; therefore see thou mine affliction;
For it increaseth. Thou huntest me as a fierce lion:
And again thou shewest thyself marvellous upon me.
Thou renewest thy witnesses against me,
And increasest thine indignation upon me;
Changes and war *are* against me.
Wherefore then hast thou brought me forth out of the womb?
Oh that I had given up the ghost, and no eye had seen me!
I should have been as though I had not been;
I should have been carried from the womb to the grave.
Are not my days few? cease *then*,
And let me alone, that I may take comfort a little,
Before I go *whence* I shall not return,
Even to the land of darkness and the shadow of death;
A land of darkness, as darkness *itself;*
And of the shadow of death, without any order,
And *where* the light *is* as darkness.

11 THEN answered Zophar the Naamathite, and said,
Should not the multitude of words be answered?
And should a man full of talk be justified?
Should thy lies make men hold their peace?
And when thou mockest, shall no man make thee ashamed?
For thou hast said, My doctrine *is* pure,
And I am clean in thine eyes.
But oh that God would speak, and open his lips against thee;
And that he would shew thee the secrets of wisdom,

That *they are* double to that which is!
Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.
Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is as high as heaven; what canst thou do?
Deeper than hell; what canst thou know?
The measure thereof *is* longer than the earth,
And broader than the sea.
If he cut off, and shut up, or gather together,
Then who can hinder him?
For he knoweth vain men:
He seeth wickedness also; will he not then consider *it*?
For vain man would be wise,
Though man be born *like* a wild ass's colt.
If thou prepare thine heart,
And stretch out thine hands toward him;
If iniquity *be* in thine hand, put it far away,
And let not wickedness dwell in thy tabernacles.
For then shalt thou lift up thy face without spot;
Yea, thou shalt be stedfast, and shalt not fear:
Because thou shalt forget *thy* misery,
And remember *it* as waters *that* pass away:
And *thine* age shall be clearer than the noonday;
Thou shalt shine forth, thou shalt be as the morning.
And thou shalt be secure, because there is hope;
Yea, thou shalt dig *about thee, and* thou shalt take thy rest in safety.
Also thou shalt lie down, and none shall make *thee* afraid;
Yea, many shall make suit unto thee.
But the eyes of the wicked shall fail,
And they shall not escape,
And their hope *shall be as* the giving up of the ghost.

12 AND Job answered and said,
No doubt but ye *are* the people,
And wisdom shall die with you.
But I have understanding as well as you;
I *am* not inferior to you:
Yea, who knoweth not such things as these?
I am *as* one mocked of his neighbour,
Who calleth upon God, and he answereth him:
The just upright *man is* laughed to scorn.
He that is ready to slip with *his* feet
Is as a lamp despised in the thought of him that is at ease.
The tabernacles of robbers prosper,
And they that provoke God are secure;

Into whose hand God bringeth *abundantly.*
But ask now the beasts, and they shall teach thee;
And the fowls of the air, and they shall tell thee:
Or speak to the earth, and it shall teach thee:
And the fishes of the sea shall declare unto thee.
Who knoweth not in all these
That the hand of the LORD hath wrought this?
In whose hand *is* the soul of every living thing,
And the breath of all mankind.
Doth not the ear try words? and the mouth taste his meat?
With the ancient *is* wisdom;
And in length of days understanding.
With him *is* wisdom and strength,
He hath counsel and understanding.
Behold, he breaketh down, and it cannot be built again:
He shutteth up a man, and there can be no opening.
Behold, he withholdeth the waters, and they dry up:
Also he sendeth them out, and they overturn the earth.
With him *is* strength and wisdom:
The deceived and the deceiver *are* his.
He leadeth counsellors away spoiled,
And maketh the judges fools.
He looseth the bond of kings,
And girdeth their loins with a girdle.
He leadeth princes away spoiled, and overthroweth the mighty.
He removeth away the speech of the trusty,
And taketh away the understanding of the aged.
He poureth contempt upon princes,
And weakeneth the strength of the mighty.
He discovereth deep things out of darkness,
And bringeth out to light the shadow of death.
He increaseth the nations, and destroyeth them:
He enlargeth the nations, and straiteneth them *again.*
He taketh away the heart of the chief of the people of the earth,
And causeth them to wander in a wilderness *where there is* no way.
They grope in the dark without light,
And he maketh them to stagger like *a* drunken *man.*

13 LO, mine eye hath seen all *this,*
Mine ear hath heard and understood it.
What ye know, *the same* do I know also:
I *am* not inferior unto you.
Surely I would speak to the Almighty,
And I desire to reason with God.
But ye *are* forgers of lies, ye *are* all physicians of no value.
O that ye would altogether hold your peace!
And it should be your wisdom.

Hear now my reasoning,
And hearken to the pleadings of my lips.
Will ye speak wickedly for God?
And talk deceitfully for him?
Will ye accept his person? will ye contend for God?
Is it good that he should search you out?
Or as one man mocketh another, do ye *so* mock him?
He will surely reprove you, if ye do secretly accept persons.
Shall not his excellency make you afraid?
And his dread fall upon you?
Your remembrances *are* like unto ashes,
Your bodies to bodies of clay.
Hold your peace, let me alone,
That I may speak, and let come on me what *will.*
Wherefore do I take my flesh in my teeth,
And put my life in mine hand?
Though he slay me, yet will I trust in him:
But I will maintain my own ways before him.
He also *shall be* my salvation:
For an hypocrite shall not come before him.
Hear diligently my speech, and my declaration with your ears.
Behold now, I have ordered *my* cause;
I know that I shall be justified.
Who *is* he *that* will plead with me?
For now, if I hold my tongue, I shall give up the ghost.
Only do not two *things* unto me:
Then will I not hide myself from thee.
Withdraw thy hand far from me:
And let not thy dread make me afraid.
Then call thou, and I will answer:
Or let me speak, and answer thou me.
How many *are* mine iniquities and sins?
Make me to know my trangression and my sin.
Wherefore hidest thou thy face,
And holdest me for thine enemy?
Wilt thou break a leaf driven to and fro?
And wilt thou pursue the dry stubble?
For thou writest bitter things against me,
And makest me to possess the iniquities of my youth.
Thou puttest my feet also in the stocks,
And lookest narrowly unto all my paths;
Thou settest a print upon the heels of my feet.
And he, as a rotten thing, consumeth,
As a garment that is moth eaten.

14 MAN *that is* born of a woman *is* of few days,
And full of trouble.

He cometh forth like a flower, and is cut down:
He fleeth also as a shadow, and continueth not.
And dost thou open thine eyes upon such an one,
And bringest me into judgment with thee?
Who can bring a clean *thing* out of an unclean? not one.
Seeing his days *are* determined,
The number of his months *are* with thee,
Thou hast appointed his bounds that he cannot pass;
Turn from him, that he may rest,
Till he shall accomplish, as an hireling, his day.
For there is hope of a tree, if it be cut down, that it will sprout again,
And that the tender branch thereof will not cease.
Though the root thereof wax old in the earth,
And the stock thereof die in the ground;
Yet through the scent of water it will bud,
And bring forth boughs like a plant.
But man dieth, and wasteth away:
Yea, man giveth up the ghost, and where *is* he?
As the waters fail from the sea,
And the flood decayeth and drieth up:
So man lieth down, and riseth not:
Till the heavens *be* no more, they shall not awake,
Nor be raised out of their sleep.
O that thou wouldest hide me in the grave,
That thou wouldest keep me secret, until thy wrath be past,
That thou wouldest appoint me a set time, and remember me!
If a man die, shall he live *again?*
All the days of my appointed time will I wait, till my change come.
Thou shalt call, and I will answer thee:
Thou wilt have a desire to the work of thine hands.
For now thou numberest my steps:
Dost thou not watch over my sin?
My transgression *is* sealed up in a bag,
And thou sewest up mine iniquity.
And surely the mountain falling cometh to nought,
And the rock is removed out of his place.
The waters wear the stones:
Thou washest away the things which grow *out* of the dust of the earth;
And thou destroyest the hope of man.
Thou prevailest for ever against him, and he passeth:
Thou changest his countenance, and sendest him away.
His sons come to honour, and he knoweth *it* not;
And they are brought low, but he perceiveth *it* not of them.

But his flesh upon him shall have pain,
And his soul within him shall mourn.

19 THEN Job answered and said, XIX. 1-27
How long will ye vex my soul,
And break me in pieces with words?
These ten times have ye reproached me:
Ye are not ashamed *that* ye make yourselves strange to me.
And be it indeed *that* I have erred,
Mine error remaineth with myself.
If indeed ye will magnify *yourselves* against me,
And plead against me my reproach:
Know now that God hath overthrown me,
And hath compassed me with his net.
Behold, I cry out of wrong, but I am not heard:
I cry aloud, but *there is* no judgment.
He hath fenced up my way that I cannot pass,
And he hath set darkness in my paths.
He hath stripped me of my glory,
And taken the crown *from* my head.
He hath destroyed me on every side, and I am gone:
And mine hope hath he removed like a tree.
He hath also kindled his wrath against me,
And he counteth me unto him as *one of* his enemies.
His troops come together, and raise up their way against me,
And encamp round about my tabernacle.
He hath put my brethren far from me,
And mine acquaintance are verily estranged from me.
My kinsfolk have failed,
And my familiar friends have forgotten me.
They that dwell in mine house, and my maids,
Count me for a stranger: I am an alien in their sight.
I called my servant, and he gave *me* no answer;
I intreated him with my mouth.
My breath is strange to my wife,
Though I intreated for the children's *sake* of mine own body.
Yea, young children despised me;
I arose, and they spake against me.
All my inward friends abhorred me:
And they whom I loved are turned against me.
My bone cleaveth to my skin and to my flesh,
And I am escaped with the skin of my teeth.
Have pity upon me, have pity upon me, O ye my friends;
For the hand of God hath touched me.
Why do ye persecute me as God,
And are not satisfied with my flesh?
Oh that my words were now written!

Oh that they were printed in a book!
That they were graven with an iron pen
And lead in the rock for ever!
For I know *that* my redeemer liveth,
And *that* he shall stand at the latter *day* upon the earth:
And *though* after my skin *worms* destroy this *body*,
Yet in my flesh shall I see God:[1]
Whom I shall see for myself,
And mine eyes shall behold, and not another;
Though my reins be consumed within me.

27 MOREOVER Job continued his parable, and said,
As God liveth, *who* hath taken away my judgment;
XXVII.-XXVIII. And the Almighty, *who* hath vexed my soul;
All the while my breath *is* in me,
And the spirit of God *is* in my nostrils;
My lips shall not speak wickedness,
Nor my tongue utter deceit.
God forbid that I should justify you:
Till I die I will not remove mine integrity from me.
My righteousness I hold fast, and will not let it go:
My heart shall not reproach *me* so long as I live.
Let mine enemy be as the wicked,
And he that riseth up against me as the unrighteous.
For what *is* the hope of the hypocrite, though he hath gained,
When God taketh away his soul?
Will God hear his cry when trouble cometh upon him?
Will he delight himself in the Almighty?
Will he always call upon God?
I will teach you by the hand of God:
That which *is* with the Almighty will I not conceal.
Behold, all ye yourselves have seen *it;*
Why then are ye thus altogether vain?
This *is* the portion of a wicked man with God,
And the heritage of oppressors, *which* they shall receive of the Almighty.
If his children be multiplied, *it is* for the sword:
And his offspring shall not be satisfied with bread.
Those that remain of him shall be buried in death:
And his widows shall not weep.
Though he heap up silver as the dust,
And prepare raiment as the clay;
He may prepare *it,* but the just shall put *it* on,
And the innocent shall divide the silver.
He buildeth his house as a moth,

[1] "For I know that my vindicator or avenger liveth, and after my skin hath thus been destroyed, yet without my flesh shall I see God."

And as a booth *that* the keeper maketh.
The rich man shall lie down, but he shall not be gathered:
He openeth his eyes, and he *is* not.
Terrors take hold on him as waters,
A tempest stealeth him away in the night.
The east wind carrieth him away, and he departeth:
And as a storm hurleth him out of his place.
For *God* shall cast upon him, and not spare:
He would fain flee out of his hand.
Men shall clap their hands at him,
And shall hiss him out of his place.

28 SURELY there is a vein for the silver,
And a place for gold *where* they fine *it.*
Iron is taken out of the earth,
And brass *is* molten *out of* the stone.
He setteth an end to darkness,
And searcheth out all perfection:
The stones of darkness, and the shadow of death.
The flood breaketh out from the inhabitant;
Even the waters forgotten of the foot:
They are dried up, they are gone away from men.
As for the earth, out of it cometh bread:
And under it is turned up as it were fire.
The stones of it *are* the place of sapphires:
And it hath dust of gold.
There is a path which no fowl knoweth,
And which the vulture's eye hath not seen:
The lion's whelps have not trodden it,
Nor the fierce lion passed by it.
He putteth forth his hand upon the rock;
He overturneth the mountains by the roots.
He cutteth out rivers among the rocks;
And his eye seeth every precious thing.
He bindeth the floods from overflowing;
And *the thing that is* hid bringeth he forth to light.
But where shall wisdom be found?
And where *is* the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The depth saith, It *is* not in me:
And the sea saith, *It is* not with me.
It cannot be gotten for gold,
Neither shall silver be weighed *for* the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
The gold and the crystal cannot equal it:

And the exchange of it *shall not be for* jewels of fine gold.
No mention shall be made of coral, or of pearls:
For the price of wisdom *is* above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
Whence then cometh wisdom?
And where *is* the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and death say,
We have heard the fame thereof with our ears.
God understandeth the way thereof,
And he knoweth the place thereof.
For he looketh to the ends of the earth,
And seeth under the whole heaven;
To make the weight for the winds;
And he weigheth the waters by measure.
When he made a decree for the rain,
And a way for the lightning of the thunder:
Then did he see it, and declare it;
He prepared it, yea, and searched it out.
And unto man he said,
Behold, the fear of the LORD, that *is* wisdom;
And to depart from evil *is* understanding.

38 THEN the LORD answered Job out of the whirlwind, and said,
Who *is* this that darkeneth counsel
By words without knowledge?
XXXVIII.–XLII. Gird up now thy loins like a man;
For I will demand of thee, and answer thou me.
Where wast thou when I laid the foundations of the earth?
Declare, if thou hast understanding.
Who hath laid the measures thereof, if thou knowest?
Or who hath stretched the line upon it?
Whereupon are the foundations thereof fastened?
Or who laid the corner stone thereof;
When the morning stars sang together,
And all the sons of God shouted for joy?
Or *who* shut up the sea with doors,
When it brake forth, *as if* it had issued out of the womb?
When I made the cloud the garment thereof,
And thick darkness a swaddlingband for it,
And brake up for it my decreed *place*,
And set bars and doors,
And said, Hitherto shalt thou come, but no further:
And here shall thy proud waves be stayed?

Hast thou commanded the morning since thy days;
And caused the dayspring to know his place;
That it might take hold of the ends of the earth,
That the wicked might be shaken out of it?
It is turned as clay *to* the seal; and they stand as a garment.
And from the wicked their light is withholden,
And the high arm shall be broken.
Hast thou entered into the springs of the sea?
Or hast thou walked in the search of the depth?
Have the gates of death been opened unto thee?
Or hast thou seen the doors of the shadow of death?
Hast thou perceived the breadth of the earth?
Declare if thou knowest it all.
Where *is* the way *where* light dwelleth?
And *as for* darkness, where *is* the place thereof,
That thou shouldest take it to the bound thereof,
And that thou shouldest know the paths *to* the house thereof?
Knowest thou *it*, because thou wast then born?
Or *because* the number of thy days *is* great?
Hast thou entered into the treasures of the snow?
Or hast thou seen the treasures of the hail,
Which I have reserved against the time of trouble,
Against the day of battle and war?
By what way is the light parted,
Which scattereth the east wind upon the earth?
Who hath divided a watercourse for the overflowing of waters,
Or a way for the lightning of thunder;
To cause it to rain on the earth, *where* no man *is;*
On the wilderness, wherein *there is* no man;
To satisfy the desolate and waste *ground;*
And to cause the bud of the tender herb to spring forth?
Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?
The waters are hid as *with* a stone,
And the face of the deep is frozen.
Canst thou bind the sweet influences of Pleiades,
Or loose the bands of Orion?
Canst thou bring forth Mazzaroth[1] in his season?
Or canst thou guide Arcturus with his sons?
Knowest thou the ordinances of heaven?
Canst thou set the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?

[1] Mazzaroth.—"Signs of the Zodiak" of Mazzaroth, 2 Kings xxiii. 5, "the planets" or "the twelve signs."

Canst thou send lightnings, that they may go,
And say unto thee, Here we *are*?
Who hath put wisdom in the inward parts?
Or who hath given understanding to the heart?
Who can number the clouds in wisdom?
Or who can stay the bottles of heaven,
When the dust groweth into hardness,
And the clods cleave fast together?
Wilt thou hunt the prey for the lion?
Or fill the appetite of the young lions,
When they couch in *their* dens,
And abide in the covert to lie in wait?
Who provideth for the raven his food?
When his young ones cry unto God,
They wander for lack of meat.

39 KNOWEST thou the time when the wild goats of the rock bring forth?
Or canst thou mark when the hinds do calve?
Canst thou number the months *that* they fulfil?
Or knowest thou the time when they bring forth?
They bow themselves, they bring forth their young ones,
They cast out their sorrows.
Their young ones are in good liking, they grow up with corn;
They go forth, and return not unto them.
Who hath sent out the wild ass free?
Or who hath loosed the bands of the wild ass?
Whose house I have made the wilderness,
And the barren land his dwellings.
He scorneth the multitude of the city,
Neither regardeth he the crying of the driver.
The range of the mountains *is* his pasture,
And he searcheth after every green thing.
Will the unicorn be willing to serve thee, or abide by thy crib?
Canst thou bind the unicorn with his band in the furrow?
Or will he harrow the valleys after thee?
Wilt thou trust him, because his strength *is* great?
Or wilt thou leave thy labour to him?
Wilt thou believe him, that he will bring home thy seed,
And gather *it into* thy barn?
Gavest thou the goodly wings unto the peacocks?
Or wings and feathers unto the ostrich?
Which leaveth her eggs in the earth,
And warmeth them in dust,
And forgetteth that the foot may crush them,
Or that the wild beast may break them.

She is hardened against her young ones, as though *they were* not her's:
Her labour is in vain without fear;
Because God hath deprived her of wisdom,
Neither hath he imparted to her understanding.
What time she lifteth up herself on high,
She scorneth the horse and his rider.
Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
Canst thou make him afraid as a grasshopper?
The glory of his nostrils *is* terrible.
He paweth in the valley, and rejoiceth in *his* strength:
He goeth on to meet the armed men.
He mocketh at fear, and is not affrighted;
Neither turneth he back from the sword.
The quiver rattleth against him,
The glittering spear and the shield.
He swalloweth the ground with fierceness and rage:
Neither believeth he that *it is* the sound of the trumpet.
He saith among the trumpets, Ha, ha;
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.
Doth the hawk fly by thy wisdom,
And stretch her wings toward the south?
Doth the eagle mount up at thy command,
And make her nest on high?
She dwelleth and abideth on the rock,
Upon the crag of the rock, and the strong place.
From thence she seeketh the prey, *and* her eyes behold afar off.
Her young ones also suck up blood:
And where the slain *are*, there *is* she.

40 THEN answered the LORD unto Job out of the whirlwind, and said,
Gird up thy loins now like a man:
I will demand of thee, and declare thou unto me.
Wilt thou also disannul my judgment?
Wilt thou condemn me, that thou mayest be righteous?
Hast thou an arm like God?
Or canst thou thunder with a voice like him?
Deck thyself now *with* majesty and excellency;
And array thyself with glory and beauty.
Cast abroad the rage of thy wrath:
And behold every one *that is* proud, and abase him
Look on every one *that is* proud, *and* bring him low;
And tread down the wicked in their place.
Hide them in the dust together; *and* bind their faces in secret.

Then will I also confess unto thee
That thine own right hand can save thee.
Behold now behemoth,[1] which I made with thee;
He eateth grass as an ox.
Lo now, his strength *is* in his loins,
And his force *is* in the navel of his belly.
He moveth his tail like a cedar:
The sinews of his stones are wrapped together.
His bones *are as* strong pieces of brass;
His bones *are* like bars of iron.
He *is* the chief of the ways of God:
He that made him can make his sword to approach *unto him.*
Surely the mountains bring him forth food,
Where all the beasts of the field play.
He lieth under the shady trees,
In the covert of the reed, and fens.
The shady trees cover him *with* their shadow;
The willows of the brook compass him about.
Behold, he drinketh up a river, *and* hasteth not:
He trusteth that he can draw up Jordan into his mouth.
He taketh it with his eyes: *his* nose pierceth through snares.

41 CANST thou draw out leviathan[2] with an hook?
Or his tongue with a cord *which* thou lettest down?
Canst thou put an hook into his nose?
Or bore his jaw through with a thorn?
Will he make many supplications unto thee?
Will he speak soft *words* unto thee?
Will he make a covenant with thee?
Wilt thou take him for a servant for ever?
Wilt thou play with him as *with* a bird?
Or wilt thou bind him for thy maidens?
Shall thy companions make a banquet of him?
Shall they part him among the merchants?
Canst thou fill his skin with barbed irons?
Or his head with fish spears?
Lay thine hand upon him, remember the battle, do no more.
Behold, the hope of him is in vain:
Shall not *one* be cast down even at the sight of him?
None *is so* fierce that dare stir him up:
Who then is able to stand before me?
Who hath prevented me, that I should repay *him?*
Whatsoever is under the whole heaven is mine.
I will not conceal his parts,
Nor his power, nor his comely proportion.

[1] Behemoth = hippopotamus.
[2] Leviathan, or the crocodile, is not found in the river Jordan.

Who can discover the face of his garment?
Or who can come *to him* with his double bridle?
Who can open the doors of his face?
His teeth *are* terrible round about.
His scales *are his* pride,
Shut up together *as with* a close seal.
One is so near to another, that no air can come between them.
They are joined one to another,
They stick together, that they cannot be sundered.
By his neesings a light doth shine,
And his eyes *are* like the eyelids of the morning.
Out of his mouth go burning lamps, *and* sparks of fire leap out.
Out of his nostrils goeth smoke,
As *out* of a seething pot or caldron.
His breath kindleth coals, and a flame goeth out of his mouth.
In his neck remaineth strength,
And sorrow is turned into joy before him.
The flakes of his flesh are joined together:
They are firm in themselves; they cannot be moved.
His heart is as firm as a stone;
Yea, as hard as a piece of the nether *millstone.*
When he raiseth up himself, the mighty are afraid:
By reason of breakings they purify themselves.
The sword of him that layeth at him cannot hold:
The spear, the dart, nor the habergeon.
He esteemeth iron as straw, *and* brass as rotten wood.
The arrow cannot make him flee:
Slingstones are turned with him into stubble.
Darts are counted as stubble:
He laugheth at the shaking of a spear.
Sharp stones *are* under him:
He spreadeth sharp pointed things upon the mire.
He maketh the deep to boil like a pot:
He maketh the sea like a pot of ointment.
He maketh a path to shine after him;
One would think the deep *to be* hoary.
Upon earth there is not his like, who is made without fear.
He beholdeth all high *things:*
He *is* a king over all the children of pride.

42 THEN Job answered the LORD, and said,
I know that thou canst do every *thing,*
And *that* no thought can be withholden from thee.
Who *is* he that hideth counsel without knowledge?
Therefore have I uttered that I understood not;
Things too wonderful for me, which I knew not.
Hear, I beseech thee, and I will speak:

I will demand of thee, and declare thou unto me.
I have heard of thee by the hearing of the ear:
But now mine eye seeth thee.
Wherefore I abhor *myself*, and repent in dust and ashes.

And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations. So Job died, *being* old and full of days.

INDEX

ABRAHAM, call of, 57
temptation of, 62
Absalom, death of, 163
Adam and Eve, 19, 50
Agur and Lemuel, words of, 378
Ahab, character of, 166, 181
death of, 181
Amos, history of, 276
Ark, taken by Philistines, 143
brought to Jerusalem, 160, 319
Assyrian campaigns against Israel, 24
against Judah, 24, 194, 235, 310, 328

BABEL, Tower of, 56
Babylonian influence on Israelites, 3, 15, 17
Balaam, oracles of, 103–108
post-exilic elements in story of, 103

CAIN and Abel, 52
Canon of Scripture, arbitrary nature of, 3
Captivity of the Ten Tribes, 24
of Judah, 198
"Chambers of the South" (*see* Job, astronomy of)
Chronology of the Bible, 15, 20
Creation, priestly narrative, 47
Jahvistic version, 49

D = DEUTERONOMIST writer, 4, 10
Daniel, date of Book of, 21, 205
story of, 207
David, election of, 148
escape from Saul, 154
David, fight with Goliath, 150
hymn of, 306
last words of, 309
love for Jonathan, 153, 154, 306
story of Bathsheba, 160
Dead Sea, geological origin of, 58
Deborah, Song of, 119, 303
Deluge, Babylonian story, 53
Biblical account, 53–56
Destruction of Cities of the Plain, 59
Deuteronomy, date of, 4, 20, 109
origin of name, 109
influence on Joshua, 110
influence on Judges, 119
influence on Samuel I and II, 141
influence on Kings I and II, 166
influence on Jeremiah, 109, 253
Drama, absence of, among the Jews, 358
Duplication of stories, 9

E = ELOHISTIC writer, 4, 10
Ecclesiastes, attributed to Solomon, 381
compared with Job, 35
date of Book of, 381
epicurean philosophy of, 36, 381
pessimism of, 35, 381
Edom, conflict with Israel, 66, 235
Egypt, Jewish dependence on, 23, 24
Elijah story, of, 175–185

Elisha, 179, 185
Esau and Jacob, 66, 71
Eschatology, Hebrew, 42
Esther, Persian origin of Book of, 212
story of, 213
Evil, problem of origin of, 39, 42
Exodus from Egypt, 94
Ezekiel, Apocalyptic character of, 267
connection with Books of Jeremiah and Daniel, 267, 366
date of, 20, 267
history of, 267

FAITH, main characteristic of Jew, 8, 37, 42, 43
Falsification of history by priestly redactor, 3, 10, 166

GENESIS, date of Book of, 49
sources of Book of, 47
Gideon, story of, 122
Giving of the Law, 96
Golden Calf, 98

HABAKKUK, prayer of, 313
Hagar and Ishmael, 58
Haggai, Book of, 281
Hannah, Song of, 305
Heathen, Jewish view of, 6, 202, 212
Hebrew thought, practical character of, 8, 33, 40
formless, not philosophical, 34
view of end of life, 8, 33
Hellenism, Jewish aversion to, 41
Hezekiah, reign of, 194
collects Proverbs of Solomon, 377
psalm of, 311
Hosea, date of, 274
Human sacrifice forbidden by Jahveh, 61

IDYLLIC character of Hebrew literature, 63, 66
Individual, insignificance of, 40, 42
Inspiration, meaning of, 2
Isaac, birth of, 59
wooing of Rebekah, 63
Isaiah, dates of, 227, 230, 232, 233
Deutero-, 26, 236, 238, 255
history of, 22, 227, 229
oracles of, 231
personality of, 22, 25
poetry of, 27, 197, 310
Trito-, 26, 238
Israel and Judah, division of kingdoms of, 173
political position of, 23

J=JAHVISTIC writer, 4, 10
Jacob's Blessing, 293
dream, 69
wooing of Rachel, 70
wrestling with the angel, 72
Jephthah's vow, 128
Jeremiah, autobiographical character of Book of, 253
character of, 253
contemporary conditions, 253
influence on the Psalms, 254, 321
not the author of Lamentations, 366
oracle against Babylon not genuine, 265
view of personal religion, 254
Jericho, fall of, 110
Jerusalem, rebuilding of, 198, 267
Jewish religion, early local character of, 5, 28
phases of, 5, 9, 28
priestly centralisation of, 5, 29, 31
prophetic universalisation of, 6, 29, 30
Jezebel, death of, 193
Job, astronomy of, 394, 405
compared with Ecclesiastes, 35
date of Book of, 21, 385
dramatic character of Book of, 38
philosophy of, 38

Job, rhetoric of, 42
Joel, date of, 274
Jonah, date of Book of, 202
mythical character of, 202
Joseph, elements of drama and romance, 73
Elohistic and Jahvistic versions of, 12, 173
story of, 74–87
Joshua, death of, 115
Elohistic partiality for, 110
institution of, 108
legendary character of, 110
miracle of sun and moon, 113
Judges, date of Book of, 119
different elements in Book of, 191

KINGS, Israel and Judah, Table of, 166
material for Books of, 166
Kingship, early pictures of, 141
Koheleth, Book of (*see* Ecclesiastes)
Korah, story of, 101

LAMENTATIONS, date of Book of, 366
"Little Songs" in Numbers, 296

MALACHI, date and history, 288
Messianic prophecies, 230, 233, 282, 309, 327
Micah, date of, 278
Monotheism of Hebrews, 8, 19, 31, 47
Moses, birth of, 88
Blessing of, 300
death of, 109
story of, 87–100
"swan song" of, 297

NAAMAN the Syrian, 187
Naboth's vineyard, 179
Nahum, date of, 279
Nebuchadnezzar, 205
Necromancy forbidden to Jews, 26, 29, 158
Nehemiah's reformation, 198, 251

P=PRIESTLY redactor, 4
Parable in early literatures, 127
rare in Hebrew literature, 127
Parallels in other literatures—
Babylonian, 15, 16, 17, 47, 53, 88
Egyptian, 88
Greek, 52, 150, 167
Indian, 52, 88
Other countries, 52, 127
Plagues of Egypt, 92
Proverbs, author of Book of, 373
date of Book of, 373
Psalter, critics' views of, 314
dates of, 21, 314, 327, 343, 354
main divisions of, 314
probably not due to David, 314
Songs of Degrees, 314, 352
Purim, origin of Feast of, 212

RAHAB, story of, 110
Red Sea Song, date of, 295
Ruth, date of Book of, 136
story of, 136–140

SABBATH, priestly view of, 7
Sacredness of stones, 6, 28, 69
of trees, 29, 89
Samaria, siege of, 189
Samson, story of, 129–135
Samuel, call of, 141
Jahvistic character of Books of, 141
materials for Books of, 141
Saul, election of, 144
David's lament over, 306
goes to the Witch of Endor, 158
rejection of, 147
Sheba, Queen of, 166, 172
Sinai, volcanic character of Mount of, 89, 97
Solomon, judgment of, 167
Song of, 358
Temple of, 169

TEN Commandments, 97
Truth, Old Testament view of, 66

VASHTI, story of, 212

"WISDOM" literature of Bible, 33
"Wisdom," early Hebrew view of, 33
Woman, position of, in Israel, 19

ZECHARIAH, date of, 282
visions of, 282
Zephaniah, date of, 280

RICHARD CLAY & SONS, LIMITED,
BREAD STREET HILL, E.C., AND
BUNGAY, SUFFOLK.

00067293

Digitized with financial assistance from the
Dr. Rani Karur
on 12 April, 2019